CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 21, 1842. VOL. XXI.—NO. 21

RELIGIOUS MISCELLANY.

For the Register and Observer.

MISSIONS. NO. II.

In a former number, we stated that Unitarians, as a class, had not engaged with zeal in the cause of Missions, and we endeavored to assign some of the reasons which have led to this state of things. The reasons, which we then gave, apply to the general subject; there are others which apply exclusively to the subject of Foreign Missions. Such, for example, are the following. That Christianity cannot be diffused in a nation until it has attained a degree of civilization beyond that which, at present, exists in those countries where Missions have been attempted; that there are more important claims at home and, therefore, that the support of Missions abroad works a positive injury, by withdrawing money which might be better employed; that the success, which has hitherto attended these enterprises, has not been sufficient to authorize the amount of money which has been laid out; that many lives are destroyed by the death of missionaries in foreign lands in consequence of climate, and their talents and labor lost to their own country, where they might have been invaluable. There is no doubt weight in some of these suggestions; but, as, at present, we wish to confine ourselves to the general subject, we shall merely remark, that there are considerations, in favor of this particular branch of Christian enterpise, which ought to engage, more seriously than they have done, the attention of Unitarians, and which, in our minds, far outweigh all the objections which can properly be brought to bear against it.

The objections, which we have now suggested as existing in the minds of Unitarians against the missionary cause, are, it will be seen, of two kinds. First, those referring to the principles and mode of procedure, adopted by other Christian sects, at the present day, upon this subject. Second, those referring to the state of opinion and feeling in our own sect. We propose to consider each of them in their order.

And, in the first place, we are compelled to admit, that many of the charges brought against the missionary movements of the day are well founded. It is too true, that large classes of Christians have clung with a bigoted faith to their own peculiar views of certain obscure points of doctrine; that they have made them the ground work and test of Christian character; that, for the sake of them, they have separated from each other and divided themselves into sects and parties, each of which hedges itself in by creeds and formulas, as with a wall of brass, and claims to be alone the depository of the whole truth of God. It is too true, that, when religious sects have gone forth to preach the Gospel, they have generally gone in battle array,—with their banners inscribed, not with religion, but the religion of my party; that they make their peculiar tenets the grand theme of their discourses, and constantly insist upon an implict faith in them, as absolutely essential to the salvation of the soul of man,—the sum and substance of all truth,—and deride and vilify all, who differ from them on these points, as unworthy of the name of Christian.

It is too true, that the effect of such a course has seen to produce bigotry, dogmatism, hatred and many hot and fierce contentions. In the zeal of the party spirit thus engendered, many unwise and unchristian measures are taken to gain converts; there are too many addresses to the fears of the ignorant, as well as to the prejudices and interests of the ambitious; too much threatening and too much overpersuasion.

All this is mournful; would to God it were not so! Would to God, that religious men would throw aside their religious *differences*; and, in the spirit of kindness and mutual forbearance, agree to use their joint efforts for the diffusion among men of the religion of their common Lord and Master. Oh! what a glorious result would then be seen. If professing Christians would only learn to love one another, what power might they not have over mankind. If all the talent and energy, which have been and is employed in discussing and insisting upon particular views of doctrine, had been faithfully applied to elucidating and enforcing the great practical truths and precepts of Christianity, which stand out on the pages of the Bible as if written with the illuminated pen of the Almighty, and which no man ever attempts to gainsay or deny; if all the prejudices, bickerings, divisions and angry feelings, which these discussions have occasioned, were forever abandoned, and Christian sects and Christian men, regarding each other as brethren, would unite their whole strength, to put down the kingdom of satan by the light of their own example and the power of such truths as each and all could find in the Gospel Record; then would the Holy Spirit, as of old, shed its divine influence over the undertaking, and the whole earth, even to her most distant isles, rejoice in the rapid progress of true religion in the hearts and lives of men.

But, notwithstanding the admission we have made, we do not perceive the reasonableness of making the principles and modes of action, adopted by other sects, a ground of objection to any plan of Missions proposed by ourselves. If the *principles* of our Orthodox brethren are not pure; if they insist upon non-essentials and substitute the dogmas of men for the Gospel of Christ, let us take warning by their example, and teach chiefly those truths that bear most directly upon the heart and life. Let us raise Christianity from its corruption, and, casting aside all dogmatism, and worldly ambition, let us by our earnestness, our consistency, our gentleness and forbearance; our daily and hourly obedience to the will of God, as revealed in the Scriptures, convince men of its reality and power. And if the *operations* of the Orthodox are too complicated; if they bring into play too many worldly and selfish motives; if they tend to destroy freedom of individual thought and action, let us rely upon measures which shall prove our fidelity to our convictions and, at the same time, leave the conscience free from all improper bias.

But, it will be said, this is my work in theory, but, in practise, it will prove entirely ineffectual. Missions cannot be carried on in this way. If money, in large amounts, is to be attained, it can only be done by organizing a party, which shall have its affairs, its men of standing and influence. It must ramify itself through society; the reason and conscience of the individual must not only be satisfied, but his prejudices and interests must be brought into accordance with them. The weaknesses, and even the faults, of humanity must be made subservient to the goodness of the cause. Much that is evil must be allowed to mingle with the good, and both be made to carry out the great object. The activity of zeal must look to the deed and be blind to the motive. What is sometimes called an esprit de corps must be infused into the whole mass and kept alive by untiring energy, activity and practical address. All this, it is said, must be done or the whole undertaking will prove abortive. It may be so; but, if it is so, it unfolds a most melancholy state of things, for it proves that Christians, not only nominal Christians, but that smaller number of individuals, who profess and are considered to be sincere followers of Christ, are, after all, strangers to those Christian principles and truths which they are called upon to diffuse. But we cannot agree to the truth of this statement. We must hold it to be a scandal upon the Christian name and character, which no acts, at the present day, warrant. In our view, the supposition, that Christian Missions cannot be supported by Christian means, is entirely false. It is not true that religious men are thus destitute of religious principle. The objection arises, not from the fact, that there are no true and sincere followers of Jesus in our denomination, but, from the fact, that, as a Christian sect, we entertain too low and unworthy views of the power of Christian truth over the heart and life. We want faith in God and Christ, and faith in man. There is the difficulty;—this is the evil, and an appalling one it is. It hangs like a mill stone upon our necks, and we are drowned in a sea of doubts and difficulties. We may have received the Gospel of our Master into our hearts, but our long practise in the world and the too great weight which we are accustomed to give to certain modes of operation, adopted in secular matters, cause us to believe, that the kingdom of Christ is subject to the same rules and must be maintained by the same measures. But the great principles of Christianity are founded in eternal truth, and the whole constitution and nature of man are nicely fitted and adapted, to them by God himself. However much, therefore, the temptations and worldly circumstances, into which the individual is thrown, may have altered and polluted the outward phases of his life and character, the original elements remain the same; and a proper enforcement of religious duty and obligation cannot fail to satisfy his understanding and awaken his conscience. Indeed, that so little effect has heretofore been produced, is chiefly owing to the impure motives and impure action which have been allowed to mingle with Christian effort. Men have doubted the power of religion to make them better, when they have seen the impolitic measures which have been adopted to sustain it, or witnessed the dogmatism, exclusiveness and angry feelings, which have distinguished its propagators. We appeal to those who are versed in the thoughts and feelings of men of the world, to say, whether the source of a large share of the infidelity, prevalent at this day, and a still larger of the coldness and indifference of mind upon religious subjects, so much complained of, does not arise from a feeling, that religious teachers and those who support them, are playing a part; that they are not perfectly sincere, or disinterested in what they say and do. It is, doubtless, a principle of human nature, that persons, who are conscious of guilt, are very apt to relieve themselves of the weight of their own pardon by imputing fault to others But, after all reasonable allowance on the score of this infirmity, it must be admitted that there is much, in the present religious state of things, to impair the power of truth over the mind. It affords, not only a convenient instrument of defence to such as are eagerly seeking for one, but it constitutes, among both Christians and heathen nations, by far the most serious of all obstacles to that general diffusion of the Gospel which is the natural characteristic of truth. If we refer back to the early ages of Christianity, the rapid spread of the Gospel is to be ascribed, apart from the direct influence of the Holy Spirit, to nothing more than to the guileless simplicity in which it was first preached. It was introduced into the world through the medium of the humblest classes of society. Its early advocates had neither wealth, nor power, and could not be suspected of ambitious views; the truths, therefore, which they delivered, produced their full effect upon the mind of their hearers. It was in this view we suppose that our Savior thanks God 'that he had hid these things from the wise and prudent and revealed them unto babes.' By such means Christianity made its way, and it was not until it had been embraced by the great and powerful and had become the predominant faith of the civilized world, that we discover in it that mixture of worldly nature and action which rendered it comparatively powerless over the heart and life. If men had always been willing to propagate it in the same simplicity of purpose as did the first Apostles? can any man doubt, that its progress would have been greater than at present? It might not indeed have swayed empires, or been invested with the pomp and splendor of royal ambition,—but it would never have sunk to the level of paganism in its spirituality and power over the heart.

The objections, which Unitarians have to Missions, arising from the condition and feelings of their own party, may be classed under three heads. First, that their attempt will be branded as one of a sectarian character by their opponents. Second, that, although this should be a false charge at first, the natural workings of the body, in an organized form, and the opposition made to their movements would shortly render it true. Third, that there is such a diversity of sentiment on religious subjects, and such a love of freedom of action, among Liberal Christians, that no extended system of missionary operations can be carried on, or decided upon.

The first objection does not seem of much magnitude. It is no doubt disagreeable to be branded with a hard name for adhering to the truth; but we cannot, on this ground, reasonably excuse our neglect of it. Besides, though our opponents may impute to us sectarian zeal, it is not likely that men in general will persist in charging us with it, unless, by our own acts, we afford evidence of our guilt. If, in our conduct, we show that we are governed by a true Christian spirit, we shall, doubtless, in time, get the credit for it. Our light, 'if set upon a hill, will not be hid.'

It is not impossible, that the second objection may prove to be well founded; but, if it does, it will be in consequence of our own fault. And besides, the same objection lies against every human project, that can be named, with the same force as it does against this. Everything may be perverted; but the liability to abuse is no sufficient reason for withholding the use altogether. It is not so in matters of this world, and why should it be in respect to religion. In addition to this, it should be borne in mind, that Unitarians have never insisted upon their peculiar views as essential to salvation; they have established no creed to which they compel their followers to subscribe; perfect liberty of conscience on matters of faith is the very corner stone of their union, and, without it, they could hardly exist as a party. Now this principle constitutes a very broad distinction between themselves and others, and, at the same time, affords, it seems to us, a reasonable ground for belief, that their movements will be characterized by a more liberal spirit than has been usual with missionary enterprises. But if, after all, human nature is such, that religion can only be propagated by mingling sectarianism with it, we see no good reason why Unitarianism should not enter the lists with the rest, and if, in point of fact, it contains more of truth, its effects, so far as it is believed, must be beneficial. Because Unitarians cannot do all the good they desire, will they stay their hands and insist upon doing nothing at all?

As to the third objection, if it is founded in truth, it destroys the weight of the one which preceded it. For, where there is so much diversity of opinion, there can be little danger, that any great degree of sectarian zeal will prevail. On the contrary, this fact, if admitted, proves that, whilst it constitutes a serious objection to the formation of Societies for propagating Unitarian dogmas, it affords a singularly favorable opportunity for securing the efforts of all good men in diffusing the practical truths and principles of religion. Men, so jealous of their own opinions, will watch with care the expression of opinion by others, and the effect, of this constant oversight, will be to confine religious teaching within those bounds in which all can agree, and which bear most directly upon the life and heart.

SPIRITUAL CHRISTIANITY SUPERIOR TO EVERY VISIBLE INSTITUTION.

We have to name another, and a most important distinction of Spiritual Christianity, fitting it to be regarded as the true and only effective instrument of universal good to the human family. In naming what we have now in view, we must ask that candid attention, which may exclude the probability of a misunderstanding of our real meaning.

We affirm that Spiritual Christianity is peculiarly adapted to the purpose of diffusing truth and virtue through the world, because, *as a spiritual system*, IT IS ALWAYS SUPERIOR TO EVERY VISIBLE INSTITUTION. Such institutions, subject as they are to the control of man, and liable therefore always to perversion and overthrow, must often obstruct, or utterly forbid the progress of the Gospel, if it were inextricably connected with them; or unless it were held to be separable from them, and of far higher importance than any, even the best of them. What then is our principle on this ground?—assuredly not that such institutions, whether more or less strictly ecclesiastical, are of little importance; or that they may be safely contemned, or hastily and recklessly overthrown, or dismantled, or despoiled. Certainly we have no such meaning as this. Assuredly we hold no such loose doctrine as this. On the contrary, if the present were a fit occasion on which to express our opinion on questions of ecclesiastical polity, we might perhaps carry our doctrine much further than would be likely to meet the concurrence of many We may therefore think ourselves free from any fair imputation of laxity of belief in regard to the high importance of existing religious institutions.

But surely such institutions at the best, are only means to an end; and the end must be greater than the means, always. Such institutions moreover, inasmuch as they have a local limitation, and are more or less intimately interwoven with whatever belongs to the civil and social existence of the people among whom they are found, and as they are administered, from year to year, by men—not inspired, they are liable to sway, on this side and on that; and do in fact partake of the dangerous heavings by which all human affairs are so often brought into jeopardy. It cannot therefore be wise to put our Christianity, *without reserve*, on board even the fairest and best navigated ecclesiastical institution that has ever braved the storms.

What are the lessons which history teaches us on this point? What has come of the experiment to entrust a visible universal church with the spiritual welfare of the human race? How has the church of Rome acquitted herself of this usurped trust?—The foulest corruptions, the most extraordinary blasphemies, the most atrocious crimes, and the darkest errors, doctrinal and moral, and all perpetuated through a long course of ages, these have been the fruits of the theory which would lodge an irresponsible and absolute power, over Christianity, with fallible man.

Christianity we must believe to be greater, and more permanent, and of wider extent, than *any means* that can be devised for maintaining, or for diffusing it. And in proportion as the Gospel is understood, in its purity and in its power—in proportion as it is felt to be *a spiritual religion*, this independence of whatever is local and visible will the more appear; not indeed to the disparagement of visible institutions; but to the higher glory of the spiritual reality.

The warmest supporters of those associations for the propagation of religious truth, which distinguish our times, are not so fond as to imagine that the Gospel is all risked in their bark; or that the decay or dispersion of these societies, how much soever to be lamented, would seal its fate in the world!

Christianity, which has survived all empires, and all forms of opinion, and all human institutions, not only *will* survive all, but is at every moment superior to all, and must be allowed to take its high course, whether these institutions move with it, or are broken on their way.

We must therefore, in connexion with this important topic, once again, and finally, allude to those lately revived opinions to which we have several times adverted, as being peculiarly opposed to the progress of spiritual—of genuine Christianity.

It seems scarcely to need proof, that any system of opinions, the purport and tendency of which is to give an unusual prominence, and a paramount importance to visible institutions, and especially as historically transmitted and geographically defined, and which, with a severe consistency, denies the very name of Christian to whatever may be found beyond its pale, or may not acknowledge its jurisdiction, that such a system, so far as it takes effect, stands opposed to whatever is the most auspicious in the present age; and if permitted to work its will, must turn back the current of human affairs—a thousand years, and would confine the blessings of the Gospel within limits narrower than those of ancient Judaism. These exclusive opinions, so fondly embraced by many, are indeed—a 'discipline of the secret,' likely enough to bury the Gospel in a cloister, along with the last hopes of happiness for mankind.

Whoever does not admit the independence of Christianity, as to the visible means of its maintenance, and its superiority to all such means, reduces himself to the sad necessity of rejecting, even the most convincing evidence which may attest the triumphs of the Gospel under forms which he does not allow to be legitimate. The consequence must be, not indeed that such successes of 'unauthentic zeal' are stayed in their course till he approves them;—but that he himself is driven further and further from whatever is substantial, whatever is benign, whatever is reasonable in the Christian system, until he finds a gloomy home, not in a church—but in a sepulchre.

No position can be imagined more undesirable, or indeed fearful, than will be that occupied by very many, should pure Christianity rapidly spread in the heathen world, under what they are pleased to call 'irregular ministrations.' Such persons, rendered only so much the more obdurate by the copious evidence that is reaching them of the falseness of their theory, would be driven, not improbably, in desperation, to take part with the open enemies of all truth.

Christians better taught, are prepared to hail with unfeigned, and with unmixed pleasure, every instance, let it be found where it may, in which the lives and tempers of men are reformed on the Christian model; and, in perfect consistency with their principles, they will always think it their duty and privilege to take part in any endeavors that are sincerely and prudently instituted for imparting to the ignorant the blessings of truth.

How many perplexities are evaded by a hearty recognition of our axiom—That the Gospel is always more than the instrumentalities it employs! How much peace of conscience is connected with a steady adherence to the belief, That the rescue of immortal souls from sin and misery is a work which, when effected by Sovereign Mercy, we never need scruple to rejoice in!

It cannot well be doubted that the purest forms of Christianity, whatever they are, will on the whole, be the most efficacious in extending it; if therefore we suppose all true Christians to be governed by the simple rule of aiding to promote the Gospel, under whatsoever form they see it to be advancing the most auspiciously—then it must happen that—The purest form of Christianity will, in the end, draw around itself all, or the greater number of sincere Christians; and so by this simple process, the much desired church unity would be brought about, not by polemical, but by evangelical triumphs.—*Isaac Taylor.*

For the Register and Observer.

THE SOCIAL AND DOMESTIC USE OF WINE.

We commence to day the publication of Mr. Peabody's sermon in favor of abandoning the use of wine on social and festive occasions.

ROMANS, xiv. 21.—'It is good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or is made weak.'

In the Roman Church, to which St Paul was writing, there was a mixture of Jewish and Gentile converts; and it was to heal the differences that had naturally grown up between these two classes of believers, and to unite them as one body in Christ, that this epistle was written. The Jewish converts had brought with them into the Church of Christian many of their peculiar notions about different kinds of food considered as ritually clean or unclean, and about the observance of the Jewish Sabbath and other days of special solemnity. The Gentile converts, on the other hand, having no reverence for the distinctive features of Judaism, not only denied the obligation of these ritual precepts, but paid no regard to the scruples of their Jewish neighbors, nay, openly outraged them, and took pride in showing themselves above them, in boasting of their liberty, and in openly doing, what wounded the consciences and disturbed the faith of the weaker brethren. St. Paul writes them a lesson of mutual concession and forbearance. He rebukes those, who felt the greatest freedom, for their contempt of those, who felt less; and at the same time chides those, who practised these peculiar abstinences and observances, for their harsh judgment of those who did not. He bids them to 'judge one another no more; but to judge this rather, that no man put a stumbling block, or an occasion to fall, in his brothers way.' He adds: 'Let us follow after the things which make for peace, and things wherewith one may edify, (that is, build up,) another,'—establish on a surer foundation another's faith and virtue. Carrying out this idea, he tells those, who pay no heed to their brethren's prejudices, that they ought to go all lengths in abstaining from things in themselves and to them perfectly innocent, to give up flesh, and wine also, rather than to indulge in any thing, by which a brother may stumble, or take offence, or be made weak. 'Hast thou faith, confidence, as to thyself, that these things will do thee no harm? Enjoy then this confidence before God, instead of exercising it to the prejudice of thy brethren. In such things, we that are strong ought to bear the infirmaties of the weak, and not to seek our own selfish gratification. Let every one of us please his neighbor for his good to edification,' that is, let every one so yield in things indifferent to his neighbor's tastes, opinions, prejudices, as may best conduce to his spiritual growth. For this, adds the apostle, was Christ's course,—'Christ pleased not himself,' and his example of self-sacrifice should be sacredly binding on all, who call themselves his.

Though the particular questions discussed in the apostolic epistles have passed away, there are daily coming up at the present time closely analogous questions, demanding the same principles for their settlement. And if we believe, as I trust that we all do, that St. Paul was the inspired apostle of Jesus Christ, we shall be ready to adopt his principles, as enbodying Christ's law of duty for all cases where they apply. The principle of our text is, that a Christian ought cheerfully to abridge his own liberty, where, by exercising it, he would wound the conscience, or endanger the virtue of a brother,—a principle so obviously just, that to a Christian conscience it would hardly seem to need an apostle's authority to give it sanction. I am going now to consider this principle in its application to the use of wine in our families, and for purposes of social entertainment. And surely, in the difference of opinion and practice subsisting on this subject among good people, we find a case corresponding to that, which called forth the precept of my text. Nay, if this spirit of concession was binding upon the stronger towards the weaker in merely ritual matters, for still higher reasons must it be so on subjects, that have, or are alleged to have a decidedly moral bearing, and where the moral danger, if there be any, confessedly lies in the liberty of the stronger, and not in the self-denial of the weaker.

OUR SAVIORS EXAMPLE UPON THIS POINT.

As on this subject the mind naturally recurs to the example of our blessed Savior, it may be as well to say a few words upon it at the outset. I have not the slightest doubt that our Savior, while on earth, used the common wine of Judea, and that it was real wine, with all the properties of wine, which he supplied in Cana of Galilee, by that beautiful beginning of miracles, from which flows for all times and lands the Redeemer's blessing on chaste love, on holy wedlock and on innocent festivity. But the case of Judea then and that of America now are widely different. The art of distillation was unknown, so that wine could not be made, as it may now be, the porch to a long range of the absolute prison houses of self-indulgence. Wine too then was *wine*,—the actual juice of the grape, and nothing more or worse, whereas I suppose myself safe in the assertion that four fifths of the wine in use in this country is not wine, but one or another deleterious compound of alcoholic liquors with various drugs. Nor was intemperence in our Savior's time a common vice among the Jews. The juice of the grape, in itself a good gift, was not then abused to a very alarming extent, probably not to a greater degree or in more cases than flesh or flour, and there was therefore no peculiar need of discouraging its use. The law of duty as to matters of drink and diet varies from age to age, and from land to land; for the good man will at all times and places confine himself to what he can eat and drink without injury to his own body or mind, and without leading others into sin. Now the constitutional tendencies of different nations vary widely. A kind of food wholesome here may be hurtful in Asia. This very article *wine*, may be a generally salutary beverage for one nation, and yet in a high degree ensnaring and dangerous to a nation of a different temperament. An article of food or drink may also be innocent or hurtful, and therefore to be used by a good man in one place, and to be shunned by him in another, according to the company in which it is commonly found, and the associations which habit has thrown around it. Now, as our Savior, while on earth, could have had but one outward mode of living, that one must have been either the mode of living, which was right for his own age and nation, or the mode of living, which was right for some other age and nation. He could not in this respect have set two examples. And the example, which we should antecedently expect to find portrayed in his life, would certainly be that of the mode of living, which was fit and right for a good man of his own age and nation, We will take a precisely parallell case. For wise reasons, partly appertaining to health in a climate where leprosy prevails, and partly growing out of the connexion of that animal with the idolatrous rites of surrounding nations, the Jews were prohibited in the law of Moses the use of swine's flesh. Our Savior no doubt, in common with his countrynen, abstained from this kind of food, and would have abstained from it under all circumstances,—if he had not, his life would not have been the perfect example that it is; for his using that article of diet, opposed as it was to the then established law of God, though in itself harmless, would have alarmed and wounded every tender conscience, excited needless prejudices against his character and doctrines, and materially abridged his usefulness. He would, by eating swine's flesh, have expressly contravened the principle laid down by the apostles in our text. But if we are bound to imitate the precise outward mode, in which our Savior lived, if we are bound to drink wine because he drank it, we are equally bound to abstain from swine's flesh because he abstained from it.

But our following of Jesus must be a closer following than this mere outward imitation,—closer, because spiritual. We are not bound, in America in the nineteenth century, to eat and drink the very same articles, which he did in Asia in the first; for, as to these outward matters, the habits, the scruples, the prejudicies, the temptations of men have undergone vast changes. But we are bound to arrange our mode of life in the same spirit, in which our Savior did his; and one prominent feature of this spirit, was, that he 'pleased not himself,' but sought, in all the details of his life, no less then in his public discourses, to remove every cause of offence, every stumbling block in the way of duty, to sustain the weak, to succor the tempted, to serve the cause of truth and piety. In following our Savior's example of beneficience, we cannot imitate him in the healing touch, in the word that broke the slumber of the tomb,—it must be in a career of outwardly more humble duty, by acts of slower efficacy, by words of less commanding might, that we like him go about doing good. No more can we, if we would, in imitating our Savior's manner of life, thread back the way of the Jewish law, and keep those distinctions of meats and drinks, which he, as the guardian of tender consciences, kept sacred. And even could we do this, yet if, by our meat or drink our brother was grieved or made to sin, no matter though our tables were spread with the very same viands, which Martha made ready and the Savior blessed at Bethany, we should only depart the farther from his spirit in this attempt to imitate him, and, could we hear his voice to us, it would be in the words of his chosen servant, 'Now walkest thou not charitably,—When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ.'

THE WINE USED AT THE INNSTITUTION OF THE LORD'S SUPPER.

But is said,—Our Savior not only used wine, but he employed it as one of the elements of that commemorative festival, which he intended for all coming times, and this he surely would not have done, if he foresaw that the use of wine would ever become dangerous and wrong. This objection has no weight with me, for I regard wine, that is, the juice of the grape, when not adulterated by fraud or enforced by distilled spirit, as in itself a good gift of God, a means of refreshment to the weary and of strength to the feeble, a luxury, which neednot be and will not be permamently abused, but which, when distilled spirit shall be banished from use, and its own fraudulent manufacture and adulteration shall cease, may again take its rightful place in men's homes and on their tables. I therefore find no difficult in believing, that our Savior employed, in instituting this permamentrite, an article, the abuse of which, and the obligation to its disuse thence resulting, are only local and temporary, and will create, we trust, hardly a ripple on the current of those long ages through which the disciples will 'show forth the Lord's death till he come.'

But I ought to let you know that it is an open question whether fermented wine was used at the institution of the Lord's supper. I believe that it was, but not without strong doubts, and doubts too that have been strengthened by investigation. The balance of argument seems to me in favor of the common idea, that the paschal cup, and therefore the cup used at the institution of the Lord's supper was fermented wine. But, on the other hand, it may fairly be alleged, that the word *wine*, is not once used in the Bible with reference either to the passover or the Lord's Supper,—that the phrase *fruit of the vine*, which is used in connexion with the Lord's Supper and in no other connexion, may denote the unfermented, as well as the fermented juice of the grape,—that there abundant evidence that the Jews of that day possessed the art of keeping the juice of the grape through the year in an unfermented, candied state,—that this unfermented juice may have been used at the passover from its bearing so close an analogy to unleavened bread,—nay, that the same spirit, which led the Jews of our Savior's time to search their houses with candles for the least crumb of leavened bread, might most naturally have extended itself to the principle of fermentation in wine,—and still farther, that there are not wanting passages in the Talmuds and the Rabbinical writings, which strongly favor the belief that the unfermented juice of the grape was used at that festival. For these reasons, I would not presume to deny that those churches, which celebrate the Lord's Supper with the unfermented juice of the grape, may in that respect keep the feast as it was first kept. Moreover, while I do not deem the question of much practical importance, and while I have no doubt that fermented wine was used for this ordinance in the primitive church and under apostolic auspices, yet, were a portion of any body of believers conscientiously opposed to the use of fermented wine, I should deem it the duty of the rest of those believers to accede unhesitatingly to the use of the unfermented juice of the grape, which fulfils all the conditions of the scriptural narrative, and which, for aught that we can assert to the contrary, may be more closely and literally, than the fermented, in accordance with the festival kept on the night, in which our Savior was betrayed.

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BOSTON, MAY 21, 1842.

THE ANNIVERSARIES.

The Anniversary Meetings of our various religious and benevolent Societies will be held in this city next week. A list of them and of the times when they are held will be found in another column. This is a pleasant and profitable season. Some do not sympathise in it very strongly. It would be better, it seems to us, if they did. We are no friends ourselves of religious dissipation, or religious display. We do not think life is to be spent in a round of meetings and religious exercises, nor would we have the mind so engrossed in a multitude of plans and efforts to *do good*, as to forget to *be good*, or neglect individual character, and the quiet discharge of duty in the common paths of daily life. But we hold the charge, or sneer of 'religious dissipation' or 'religious display,' which in conversation we have sometimes heard brought against the 'Anniversary week,' to be without foundation or application. Were every week spent in a similar round of meetings and every day, made the occasion of similar expressions of religious interest, sympathy and zeal, there might be reason and propriety in the charge. But surely there is no objection, there is benefit and blessing in a season, which brings together from different parts of the Commonwealth, of New England, and other portions of our country, so many who are fellow-laborers in the same great cause. It gives cherished but widely separated friends an opportunity to meet, and be glad in the light of each other's countenance and sympathy. It strengthens and refreshes the spirit, that has been toiling in its sphere of solitary and individual duty, by communion with others, and the interchange of thought and feeling upon various topics of interest and importance. It quickens the conscience also, as well as affords opportunity for the exercise of religious and benevolent sympathies. There is a tone of exaggeration and glorification often, in the reports and addresses made at the meetings of many Societies, which we cannot always approve of and concur in; but after making whatever abatement is required on this score, there is always gratifying evidence presented, of much good done, of many wise plans in operation, of many noble efforts,—evidence that the Church among all denominations is awake, and in the van of the world's movements, striving to lead it forward under the banner of religion and truth, to liberty, holiness and love. And the tendency of all this is to quicken the sentiment of individual responsibleness, and send every layman and every clergyman back to his allotted sphere of individual action and labor, with deeper convictions of duty, with more holy and determined purposes.

In the Anniversaries among our own denomination, we trust and believe that a stronger and deeper interest will be felt, than has been manifested of late years.

For the Register and Observer.

RELIGIOUS SYMPATHY.

Sympathy may truly be said to be the most nourishing aliment for every feeling and passion of the human heart, with the single exception of grief, and there it does its work in a directly contrary manner, by soothing and allaying; and most efficacious is it in that capacity, as all who have felt its kind influence in affliction from sympathizing friends can testify.

I have thought lately that religious sympathy, as the most effectual means of Christian growth, has been undervalued and too much neglected, especially amongst Unitarians. I feel I have been guilty in having neglected to avail myself of social intercourse with those who are interested in the cause of Christ, as the means of cherishing devotional feelings in my own heart, and encouraging others, by mutual interchange of feelings, to make more progress in grace and in the knowledge of our Lord Jesus Christ. Others of different persuasions have expressed and are continually expressing their want of this, especially in the first stages of their religious developement. We are all sympathetic beings, mind is constantly operating on mind, and we are all exerting either a good or evil influence on those around us.

The history of the world is an illustration of this principle. Nations move together in all great political movements by sympathy; they catch the interest from each other, and not as might be supposed from grievances which they consider intolerable, or from wrong principles in government which they think should be rectified.

Revolutions in the political, and reformations in the religious world have all been effected by the sentiments and passions of a few being promulgated and sympathized in by those in immediate connection with the originators, and they, in their turn, extending the sympathy to others. And it is in those minds, where the opportunities of social intercourse have been most improved, that we find the Christian graces have become the most fully matured.

There are indeed instances, where a high tone of religious feeling has been cultivated, apart from all human society or what is more unnatural, in the midst of vice and immorality and under the most discouraging circumstances; but these cases are so rare, they only remind us of bright spots of verdure springing up in the midst of arid deserts, drawing their nourishment from secret springs; or of fruitful vines taking root amidst a rocky waste, themselves the only green thing in the whole landscape. Some, I know, have tried to maintain that solitude and secresy are the most advantageous circumstances for the growth of piety in the heart, and I would not wish to say one word to dissuade any from the practice of secret intercourse with the Father who seeth in secret, and with their own hearts; but we must not forget that the same Teacher, who enjoins secret prayer, also says, 'let your light so shine before men that they may see your good works and glorify your Father which is in heaven.'

How many have at different times in the course of their lives felt promptings of their better nature, leading them to feelings of devotion to their Creator and a love for all that is good and holy, but who from the want of encouragement and sympathy, being constantly exposed to contrary influences, have let these feelings languish and die, when, if they could have found an answering chord in the heart of one fellow-being, it would have served to prolong the holy vibration in their own and would have caused them to bring forth fruits meet for repentance and become participators in the joy of believing, instead of turning away coldly, as it were, from the very threshhold of the kingdom of heaven.

And it was not because there did not exist sympathetic feelings, but what should be more humiliating to those who cherish religious feelings in secret, it was because all the lights were hid under bushels, and the bread of life was eaten in secret, without the partakers imparting a knowledge of its vivifying influences to starving souls around them. I know many entertain great fears of casting pearls before swine, and too many apply the significant term to all who have not manifested an interest in religion, or who by their levity have appeared to give foundation to the supposition that they could not appreciate its beauties. But God alone can read the heart, and we doubtless should be astonished could we know the secret feelings of many of the seemingly indifferent. Indeed, the propriety of these remarks was suggested to me by conversations, which I have had lately with persons whom I have heretofore considered perfectly indifferent and who I was astonished to find, notwithstanding their apparent coldness in religious matters, have been long awakened to the importance of the subject, and who expressed an earnest desire to know the way of life, and for a closer walk with God.

It has often been said that great injury has been done the cause by mistimed and misdirected zeal; but that charge cannot often be laid to Unitarians. Do we not need a more free and earnest utterance of our feelings to urge and encourage each other, and awaken the indifferent?

E. N.

MR. MARSHALL'S SPEECH AT NEW YORK.

A correspondent has sent us the following abstract of the speech of Hon. Mr. Marshall, of Kentucky, at the Tabernacle in New York, on Wednesday evening, May 4, 1842.

It seemed strange that he should be before a New York audience to address them on temperance. No event four months ago could have appeared more improbable. Up to the 7th day of January last he had habitually sneered at temperance men, temperance societies, and temperance papers; and had regarded such things as beneath the notice of a man of his *vast ambition*. Thirty thousand had signed the pledge in his own state of Kentucky. The traffic in spirits had been abandoned, by some, and in the vicinity of Lexington, in the district which he represented, it was with difficulty that the traveller, who was so ignorant of his constitution as to fancy that alcohol could help him on his journey, could now find a hotel at which it could be obtained. Such was not formerly the case as he well knew. Mr. M. had been accustomed to the use of spirits, and had frequently indulged freely in times of political excitement, while perhaps after election had passed he would not taste it for a month. On the evening before he started for Washington, to attend the present Congress, he had left two of his political friends at Lexington, with whom he had spent that evening in a most comfortable state of inebriety. It was not necessary to say how *happy he* was on the same occasion. After his arrival at Washington he found himself *all the time in a political excitement*. The habit was gaining strength, and at length he felt his danger, realized his situation, and signed the pledge totally to abstain from using intoxicating drinks. The pledge was simple, but in it was a power and a charm which he could not explain. On the same day that he had put his name to the pledge, the two friends at Lexington, of whom he had spoken, joined a Washingtonian Society. He was not prone to believe in what was marvellous, the bent of his mind rather was skeptical, but there was something strange in the simultaneous conversion of himself and those friends and that brother, situated hundreds of miles apart and without collusion. The temperance movement had of late been wonderful. Might it not be that there was a moral atmosphere surrounding human beings, and that its Author by working changes upon it could simultaneously affect the minds of men, as by changing the physical atmosphere he could their bodies? There had been a remarkable change, but the struggle was not ended. The death-grapple was to come. The position of the Washingtonians seemed to him so manifestly and unquestionably true and correct that he was astonished that all did not embrace their cause at once, and though he had often thought of the subject that astonishment was not abated. The antagonists of temperance now were interest and fashion. Mr. M. said that 'for the life of him' he could think of but one argument with which the advocate for the use of intoxicating drinks could prop his cause. He would state the argument. 'A natural appetite for intoxicating drinks, it was said, existed. God had created the materials for its gratification and endowed man with power to combine and prepare them for use. Nothing in nature was created in vain and no want was designed to be left unsatisfied.' Such was the argument. How could it be answered? He would deny that the appetite was natural. If it was natural, and yet its experience showed that its gratification led to great evil, could one maintain that it should still be gratified? If the appetite was natural, the argument could go no farther than to justify moderate drinking. But the appetite was not natural. No creature, but man, would voluntarily get drunk. No creature, but man, having once been so, would willingly become so again. The experiment had once been tried by a wicked wag upon a monkey. On the first attempt he succeeded, and Jocko got tipsey, and by his odd pranks contributed greatly to the amusement of the bar-room company. Well, the experiment was so successful and Jocko made so much fun for his companions that they thought they would repeat the trick upon him; but when they attempted to make him swallow the intoxicating dram a second time he would not touch it; and when they attempted to force him to it, the monkey escaped from their hands, ran out of the tavern and climbed upon a house! Tried, by any test that could be devised, no two substances were more unlike than alcohol, which man prepared for himself, and the beverage which the Creator (who provided the natural appetite) had prepared for the sustenance of the infant child; and no two objects in the universe could be in verier contrariety to each other, than the distillery and the source whence that natural beverage to which he had referred was drawn. Intemperance was the work of man, not of God. Man could not cast the blame upon his Maker. God made man, *man*—he by intemperance un-makes himself. When intoxicated, he has not the look, the faculties nor the feelings of a man. He can not think, nor talk, nor even walk like a man. The philosopher, said Mr. M., would find him then, a peculiar creature to classify. It was difficult to tell *to what genus he belonged*. Intemperance destroyed the fortune, the health, and even the life of man. But he could pardon it thus much, if it did no more. Death was inevitable, and it was comparatively of little consequence whether the event came a little sooner, or a little later. And if it only took the fortune he could pardon it, but it did more, it *corrupted the moral nature*—that nature which constituted man *man*. No creature but man was guilty of the vice, you cannot teach it (said Mr. M.) to the inferior animals. No poison, but alcohol, so altered man's nature, no species of guilt so divested him of human affections. Poison him with arsenic and to his last gasp he is a man in feeling and affection, but pour alcohol into his system and the natural attachments and affections forsake his breast. Make man a robber, or a murderer, and he still will retain the social affections of a man, and will treat his wife and child with the kindness of a husband and father. The cause of temperance was too high and pure to be mixed with politics. It should not pollute itself by mingling with the turbid waters of political strife.

Mr. M. said there was nothing superstitious, nothing fanatical, nothing gloomy about temperance. His mind was, as he had said, inclined to skepticism rather than to superstition; and he was the last man to be called a fanatic. And is there anything *gloomy* about temperance, said he? Why I never was a gayer 'feller' in my life than since I joined the temperance society. Something *gloomy* in *temperance!*

Why temperance promotes health, and is there anything gloomy in health? Go with me to the chamber of the inebriate; see him in the morning after he has been intoxicated. See his stupid and unmeaning face. Draw aside the curtain from an eastern window of his apartment and ask him to look out at the rising sun. He beholds the scene without emotion and no gleam of intelligence kindles in his features. He signs the pledge. Visit him one month afterwards at the same hour of the morning and when he looks out upon the fair creation sparkling in brightness and just lighted up by the rays of morn, he experiences a thrill of delight, such as the inebriate cannot know, and there is an expressiveness in his face which shows that he is again possessed of the spirit of a man.

A. C.

Messrs. Editors,—A writer in the last Register, who signs himself 'Inquirer,' comments, in a very kind spirit, on some positions assumed by me in my letter published in your paper of April 30th. I agree with him in considering the subject of importance, and worthy of being examined at the present time. The attitude and bearing of sects towards each other, their relative duties, and the nature of true union, are matters of sufficient interest to justify some further investigation.

Your correspondent thinks that I have confounded bigotry with something very different. He does not think it bigotry in Unitarians to decline receiving those into their pulpits who exclude Unitarians from theirs. In thus refusing, Unitarians are not protesting against doctrine but against intolerance. It is not because they think orthodox doctrines fatally erroneous, but because they think exclusive measures very unchristian. The distinction is certainly very plain, and may be in many cases just. But let me ask.

1. Is it *always* opposition to the conduct of the Orthodox which induces Unitarians to stand aloof from them? Are not Unitarians frequently, so opposed to Orthodox *doctrines*, as to dislike to hear them preached, to go to their churches, read their books, or listen to their sermons? Are there not Unitarians in many of our churches whose Unitarianism consists very much in opposing and talking against Orthodoxy? And is it not the influence of such men, men who are bigoted to Unitarian opinions, which in many cases interferes with a hearty Christian sympathy and intercourse between the two denominations?

2. Suppose, however, that I am mistaken in this. Suppose that Unitarians are, by some magical influence, preserved from all bigotry to their opinions—that they alone, of all men, are perfectly free from exaggerating the importance of their peculiar views—that the moment a man renounces the Orthodox view of the Trinity or Atonement, he ceases henceforth to think more highly than he ought to think of his speculative opinions, and is clothed forever after, with intellectual humility. Suppose that the warfare of which Inquirer speaks, has always been waged against arrogant assumption of infallibility, against exclusivensss, against dogmatism. What then? The amount of the difference would then be just this. The Orthodox are conscientiously convinced that the Unitarian doctrines are essentially and fundamentally opposed to Christian truth, and they feel it their duty to protest against such a dangerous system, by declining all fellowship with those who adhere to it. The Unitarians conscientiously think this conduct essentially and fundamentally opposed to Christian charity, and feel it their duty to protest against such an antichristian course by declining to extend the offer of fellowship to those who adhere to it. I do not see that there is greater profession of 'infallibility' in the one case than in the other. Each man believes what he believes. The orthodox believe me dangerously wrong in my theory, I believe them dangerously wrong in their practice. Each man acts in accordance with his opinion. Because he believes me wrong in theory, he does not admit me into his pulpit; because I believe him wrong in his practice, I do not admit him into mine. I cannot *know* that he is wrong in his practice, I only believe so. If I refuse to admit him into my pulpit, then, I do it on the ground of my *opinion* concerning him. Is there no bigotry in this? There may not be as much bigotry in it as in the conduct of the Orthodox, but if I decline intercourse with a man for conduct which he conscientiously believes to be his duty, when his character in other respects evidences his honesty and sincerity, it seems to me that I am slightly intolerant and bigoted in my opposition to intolerance and bigotry.

'What then?' 'Inquirer asks—'Is our warfare against intolerance and bigotry to cease? Are we quietly to submit to such arrogant assumptions?' Not so. The only question is *with what weapons* we are to carry it on. The weapons of our warfare should not be carnal. 'Inquirer' thinks retaliation the right weapon. He is for overcoming evil with evil. Is this the Christian rule? Does Christianity conquer sin by taking an eye for an eye, and a tooth for a tooth. It seems as if we were always needing to be taught again the first principles of the oracles of God, and are become as those who have need of milk and not of strong meat. Suppose then that 'Inquirer' has a son who comes home with his clothes torn and his face bloody, and he asks him the cause.

The Boy.—I got hurt, fighting with Joe Selfish.

'Inquirer.'—How did it happen?

The Boy.—Why, you see, father, there is an apple-tree which belongs to the school, and Joe Selfish was in the tree and he would not let me climb up, but struck me when I tried to get up, and I struck back again, and so I got hurt.

'Inquirer.'—But that was very wrong. You should not have struck back again.

The Boy.—Why, father, he had no right to be in the tree more than I. The master told us that all the boys might go and gather apples there.

'Inquirer.'—But you ought not to have struck him back. You were as bad as he.

The Boy.—Oh no I am not, father; there is an important distinction. He struck me on the ground of his 'arrogant assumption,' that the apple tree belonged to him. I struck him back merely as 'a protest' against this assumption. But I know what I will do. I will get into the tree tomorrow first, and then I won't let him come up unless he admits that I have as good a right there as he.

'Inquirer.'—That would not be right, my son. We ought to do good to those who injure us, and not injure them again. It would be better to tell him that he shall have your apples when he wants them, and that will make him feel ashamed of his own selfishness.

The Boy.—But, father, I read an article of yours in the Christian Register in which you say that Unitarians ought not to let any one preach in their pulpits who is not willing to return the invitation, and I think so too. Then why should I let Joe Selfish have my apples till he is willing to let me have his?

What answer would 'Inquirer' make to this question?

Another writer in the Register of May 11, who signs himself 'Griffin,' requests an explanation of two passages in my letter. He accuses me of bringing a 'railing accusation' against the Unitarians in saying that there are bigots among them, and of slandering the Orthodox in saying that one of their number once prayed for the damnation of Unitarians. Highly as I respect the Unitarian denomination, I am not prepared to say that there is no such thing as bigotry among them. If 'Griffin' has never met with it, I congratulate him; his experience is somewhat different from my own. If he thinks that the moment a man professes liberality, he becomes liberal, that the moment he joins a Unitarian society he ceases to be a bigot, that as soon as he has attentively studied Norton's 'Statement of Reasons,' his heart becomes purified from all intolerance—if Griffin thinks this—I have only to say that this is a free country, and that he has a perfect right to think what he pleases about it.

I have often seen it asserted, and never saw the assertion contradicted, that the Rev. Er. Mason, of New York city, did, on a certain occasion in the city of Boston, conclude the services in the following manner; 'and now to God the Father, God the Son, and God the Holy Spirit, be equal and undivided honors through all ages—*and may the frost of the second death smite the tongue that refuses to say amen.*' If this has any meaning it is praying for the damnation of Unitarians. I have no doubt that it was uttered in this city, though whether at the dedication of Park street Church, I am not prepared to say with certainty. Dr. Griffin, and not Dr. Mason, preached the dedication sermon at that time, and I have been told that this Benediction, or rather Malediction, was uttered in Dr. Eckley's church in 1808. I certainly shall not ask 'Griffin' to believe on my personal authority that this happened at Park street, inasmuch as the dedication of that church happened before I was born. It is of no great consequence when this was said. That it was said, and by Dr. Mason, I certainly believe. The last time I heard it alluded to, was in the West, by an eminent divine of the same denomination with Dr. Mason, who was his intimate and personal friend, who was well acquainted with the fact, but who strongly reprobated this blasphemous denunciation. That 'Griffin' cannot believe in the possibility of such an invocation, is certainly a pleasing evidence of his own ignorance of the height to which intolerance may go in this wicked world, and his freedom from the spirit which causes blessing and cursing thus to proceed together out of the same mouth—which makes men with the same tongue bless God even the Father, and curse men who are made after the similitude of God.

Yours with respect,

JAMES F. CLARKE.

CORRESPONDENCE.

Buffalo, April, 1842.

William Penn is still laboring for the remnant of the poor Indians of North America. Yesterday I visited the Indian Council which is in Session about five miles from this city. This Council is called to meet a Committee of Friends who are delegated by the Yearly Meetings of Friends of Genesee, New York, Philadelphia and Baltimore. This Committee came to assist the Indians in their present troubles. It is composed of ten fine looking men; and as I saw them surrounded by the Indians with faces so thoughtful and benevolent beneath their broad brimmed hats, I was carried back to the olden times when Penn first met the Children of the Forest. But what a contrast! Not in the Friends, for there was Penn in the persons of his successors, the unchanged type of benevolent sympathy; but the Indians, the decaying remnant of those primitive monarchs of American soil, presented a melancholy contrast.

The Indians in this vicinity inhabit four tracts of land, which are called Reservations. The Tonewanda Reservation, which is near Niagara Falls; the Buffalo Reservation, which lies to the North East of this city and close upon it; the Cattaraugus Reservation, which is twenty five miles South from this point, and near the Lake Shore; and the Alleghany Reservation, which is still farther South, and upon the Alleghany waters. These Reservations contain about 117,000 acres of very excellent land. The number of Indians now inhabiting these Reservations is less than 3,000, probably not more than 2600. Some portions of the land are cultivated; a few of the Indians are tolerable farmers; but in general they live in idleness, and are destitute of the comfortable conveniences of civilized life. Even the Chiefs, who compose the Council, now in Session, perhaps 150 in number, are many of them very miserably clad. Some of them are decently dressed in our own costume and others are wrapped in dirty blankets. In general their appearance is quite outre; though there are a few very noble looking among them. I noticed one in particular, who had a graceful form and an intelligent countenance and with all so fair a complexion, that were he in a community of white people none would suspect that he was an Indian; and upon inquiry I learned that his father was a white man who was taken when a little child at the massacre of Wyoming.

There are three Missionary Stations upon these Reservations. In the three Churches there are about 100 Communicants: and nearly half of all the Indians are more or less inclined to Christianity. The other half are heathen. Last Sabbath Friend Jackson of Philadelphia invited all the Indians both heathen and Christians to come to the Mission Church; and it is said that he interested them very deeply. He is a very able man. Having preached to the Indians in the morning he came into the city and preached an excellent Sermon in the Unitarian Church in the evening. His friends of the Committee came with him, and it did our hearts good to meet them in the place of our devotions. They did not tell us whether they were Unitarians or Trinitarians; but from all that was said and done, it was manifest that their Christian sympathies were not restricted within the limits of any sect; their views and teachings were as generous as Christianity. Friend Jackson's remarks about the true Christian Church, though they were peculiarly his own, reminded me of Dr. Channing's Sermon on that subject. It is cheering to see Friends, Christians, Disciples, Unitarians, meeting together upon the broad principles of Liberty, Holiness and Love. Many waters that have been winding their lonely courses from distant fountains are flowing together; and though one stream bears one hue and another a different one, according to the regions through which they have come, yet it appears that the waters are all alike in substance, and in fact proceed from a common source.

But the Indians, I must tell their story. There was a controversy in the last century between New York and Massachusetts concerning a claim to lands in Western New York and in the settlement of it, Massachusetts acquired the pre-emption right to these Indian Reservations which have been mentioned. That pre-emption right, or prior right to purchase the lands of the Indians whenever they were willing to sell them, Massachusetts sold to the Ogden Company. But to make it sure that the Indians should not be wronged. Massachusetts made it a part of the contract that that Company should not conclude a bargain with the Indians, except in the presence and by consent of an Agent, whom she would at any time appoint. The Ogden Company have been striving for many years to induce the Indians to sell their Reservations to them. And at length, by the help of the general Government, a bargain has been forced through legal forms and it is now the law of Congress that these Indians shall be removed beyond the Mississippi, and that there, provisions shall be made for them. A majority of the Chiefs have signed a Treaty, by influence, it is believed, of base bribery; but at least nineteen out of every twenty of the Indians are opposed to the Treaty that has been ratified and are not willing to remove from the homes of their fathers. In this posture of their affairs, the Friends, who have always been the Indian's protectors, have offered their mediation. They have ascertained that the general Government and the Ogden Company will consent to modify the bargain and the Treaty, so that the Indian may retain the Cattaraugus and Alleghany Reservations; if on certain conditions they will give up those of Buffalo and Tonewanda; and this Committee, from the Yearly Meetings, is now here to submit the proposition. Their mission is wholly a work of love. I hope it may be successful. Could like services have been rendered at the South, the wretched war in Florida might have been prevented.

To me it is melancholy to see an Indian Council. The Indians are broken hearted. The spirit of Philip and Nucas, Tecumseh and Toutiac is gone. There was an old Indian among the Buffaloes two years ago (who is now dead) who retained something of the free brave spirit of his fathers. In one of the Councils respecting the Treaty to remove, language was used by the Commissioner of the United States, which, in the interpretation, this old Chief understood as a threat that if they did not accept the offered terms, they would be compelled—in an instant the old warrior sprang upon his feet, threw down the calumet, and uttered a shout of war and defiance.

I was pleased with one incident that occurred in the Council yesterday. After the Friends had submitted their proposition, a young Chief arose and asked their advice. The Friends answered that if the Nation, the whole Council wished their advice they would give it. The Chiefs then conferred with themselves, and determined not to ask their advice. I felt indignant and perhaps should have thrown down the calumet, if I had had it; but upon inquiry of one of the missionaries who understood their conference, I found that their course was dictated by a very delicate sense of propriety. They knew very well what the Friends would advise them to do; and some of them were inclined to take a course different from the one that would be recommended. They would not ask advice which they thought they should not follow. To ask advice and then act contrary to it, they deemed to be disrespectful to their benefactors, whose kind affections they would by no means alienate.

G. W. H.

P. S. A few days have elapsed since the above communication was written, and I am happy to learn that the Council have determined to accept the proposition made by the friends.

For the Register and Observer.

JESUS OF NAZARETH.

Alone in unapproachable glory stands that spotless name. Nineteen centuries have rolled past it, but have not effaced its characters or dimmed its lustre. Amid the voluminous records of the past it remains unequalled in sublimity, gathering around it all that is holy in human affection, all that is precious in human hope, and is itself the focus from whence issues unceasingly the light, that is fast illuminating the dark places of the earth.

In the humble Son of Mary, liberty found its most powerful champion, literature its most effective encouragement, patriotism its highest incentive, and the world a model of the sublimest virtue, the most heroic self-denial. With a nobility before which titles and crowns sink into the dust, with a self possession that never forsook him even amid suffering, scorn, and insult, with an energy unsubdued by accummulated misfortunes, and a purity before which temptation bowed its head, and withdrew from the contest, he stands before us now, pictured by his unassuming historians, as sublime in his gentleness as in his heaven-descended wisdom.

Among his loftiest and most endearing traits, shining unceasingly, like the sun in the far-off heavens, is the perfect candor which characterized his conversation and deportment. Surrounded by enthusiastic, but untried spirits, whose future stood revealed to his searching visions, he saw that the world was ready to offer them disease, fatigue, persecution and an agonizing death; yet he paused not, until the fearful consequences of their adherence to his cause were laid before them, and the temptation to withdraw had been resisted.

But who shall hope to portray him whe imagination folds her wing and reason is baffled even in its pride of power? Wh shall assign a place among pure intelligences to the Son of God? Who shall describe his wonderful connection with th Ancient of Days—the Holy law of Israel Who can measure the height and depth his marvelous wisdom, or assign bounds the power before which the stormy e ments were hushed into repose.

Heroes have ascended the majestic Al and poured their hosts like mountain-t rents upon surrounding nations, and, the energy of mighty will, have bridg the impetuous stream that their countle warriors might rush unopposed to victo or death, but the loftiest deeds that hum valor, or ambition has achieved sink in insignificance beside the bier of the humb Israelite, when the childless mourner sa her son rise to her embrace, in obedien to the simple command, 'young man, aris uttered by one as lowly and unobtrusi as he was sympathizing and efficient.

Ministered unto by angels, acknowledg by a voice from Heaven heralded by a mu tude of the celestial choir, claimed by ear ly ties and affections, striving amidpove and toil with naught but the inward c sciousness of unapproachable greatnes sustain him, accused, condemned, crucif laid in a sepulchre and guarded by a v lant soldiery yet bursting the fetters death and walking forth triumphantly f its embrace, ascending into the oper heavens, leaving the inexhaustible tread of his teachings and example—these c bined, present to the thoughtful mi field of reflection too vast to be fully c prehended and too beautiful, to weary new-born faculties.

And now that he is mingling with dred spirits, does he forget the t cares and sufferings that overshadow earthly pilgrimage! Oh, no! In hush of grateful melody, amid the ado throng who worship before the throne bends and pours the thrilling praye pardon and acceptance, for a sinful, s ing world.

Boston, Mass.

A NEW CHARGE AGAINST UNITARIANIS

We were very much struck by a ch made against our faith, by Rev. Mr. Y of Newport, at the recent installati his brother at St. Paul's. We had posed we had heard everything that c be said to assail and demolish the t we have received in Jesus. But this tainly was a later invention, which o to be patented at some head quarte sectarian influence. The preacher ch ed it upon the rejecters of the Trinity this sin proceeded from an assertion the world was too insignificant a thing God to spend his life and give his bloo its behalf. Having made this disco and arraigned them on this novel in ment, he then went on to tear up the of straw he had made. He proved nothing in creation is insignificant t Creator; nothing so small as to be b his notice; nothing so unworthy as cast out of his regard. And that the ing soul to which he had given a commensurate with his own must b object of extreme and changeless inte

We wish those who have argumen present on the subject would do thems and us the common justice to know we believe as we do. That it is si and primarily because of no *a priori* tions based upon metaphysical presump —but because Christ announced himse the Son of our Father and his Father subject of the same everlasting governm the heir of the same immortality.

F. W.

LIVERMORE'S COMMENTARY.

We are happy to learn that the se volume of this work, containing the pels by Mark, Luke and John, and a new edition of the first volume, wi published next week.

THE COLLATION.

We gave notice in our last number, that there would be a meeting of Ladies and Gentlemen at the United States Hotel, similar to the one had last year, on Tuesday, the 24th inst. at 2 o'clock. This meeting last year was on Wednesday; but the Committee found it impossible to procure a suitable room or make arrangements to have it on that day this year. They have therefore fixed upon Tuesday. We hope that most of our brethren from a distance will arrive in the city in season to be present. They can be furnished with tickets at the Bookstore of James Munroe & Co., No. 134 Washington street.

WEDNESDAY EVENING.

We understand that the Sunday School Society have made every effort in their power to give interest to their anniversary meeting which will be on Wednesday evening next, at Rev. Mr. Gannett's Church. Gentlemen from different parts of the country are expected to address the meeting—and the children of four of our Sunday Schools will take part in the services by singing appropriate music, some of which has been expressly arranged for the occasion. We hope that every Sunday School teacher who may be in the city will be present, and that all Parents and others interested in Sunday Schools or the welfare of the Young will attend.

The meeting will commence at 7 1-2 o'clock.

*** Tea for the brethren, as usual, on the evenings of Tuesday, Wednesday and Thursday, Anniversary week, at the Saloon of the Odeon.

RECENT PUBLICATION.

Scripture Truths, in Questions and Answers. For the use of Sunday schools and Families, 2d Edition. Boston: James Munroe & Co.

Commendatory notices of this little book we already appeared in our columns. We think highly of the work, and are glad to see another edition of it.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums, viz.

From New Bedford Auxiliary Association,	$70 00
From the Auxiliary Association, in Hawes' Place Society, S. Boston,	50 00
From individuals, in Hawes' Place Society, S. Boston, to constitute their Pastor, the Rev. Mr. Shackford, Life Member of A. U. A.,	30 00
From Saco, Me., Auxiliary Association,	17 00
From Barre Auxiliary Association,	20 00
From South Scituate Auxiliary Association,	25 00
From Mrs. D. Newman of Roxbury, for Tracts for the West,	2 00
From Miss M. Newman, of Roxbury, for Tracts for the West,	1 00
From Southington, Conn., for Tracts sold,	2 62
From a 'Friend to Missions' to aid in building Churches in the West,	100 00
From Auxiliary Association, in the Harvard Church, Charlestown	51 50
From Beverly Auxiliary Association,	50 00
From Walpole, N. H., Auxiliary Association,	10 00
From Springfield Auxiliary Association,	8 00
From Fall River Auxiliary Association,	33 00
From Taunton Auxiliary Association, by the hand of Rev. Mr. Bigelow,	42 00
From Concord, N. H., Auxiliary Association,	18 37
From Mrs. Abigail F. Manley, to constitute her Life Member of A. U. A.,	30 00
From Dover Auxiliary Association,	10 00
From Fitchburg Auxiliary Association,	43 00
From a 'Lady' in Rev. Mr. Lincoln's Society, Fitchburg, a donation,	5 00
From same Lady in Rev. Mr. Lincoln's Society, Fitchburg, in aid of Western Missions,	15 00
From Lexington Auxiliary Association,	10 00
From Newport, R. I., Auxiliary Association,	39 00
From Milton Auxiliary Association,	20 00
From Dorchester Auxiliary Association, in Rev. Mr. Hall's Society,	87 00
From Hallowell Auxiliary Association,	20 00
From Petersham Auxiliary Association,	21 00

AMERICAN UNITARIAN ASSOCIATION.

Auxiliary Associations have been formed in the following places.

Augusta, Me.

Dover, N. H., J. H. Long, Esq., Agent.

Jamaica Plain, (Roxbury,) Mr. Abner Child, Agent.

An Association in South Boston, Rev. Mr. Shackford, Agent.

COLLEGE TEMPERANCE.

The students of South Carolina College, to the number of eighty, have enrolled themselves as members of the College Temperance Society. A movement like this, in a part of the country, where till very late, efficient temperance movements have been little known is a just occasion of rejoicing. These young men it may be hoped, will at once and forever, make their influence felt on the community where heaven casts their lot.—*Boston Recorder.*

RELIGIOUS ANNIVERSARIES.

During the ensuing week, the Anniversary meeting of various religious and benevolent associations, will be held in this city.

Of those meetings, in which we suppose that our Clergy and others who attend these Anniversaries may feel an interest, we give a connected list in the order of their occurrence.

MONDAY.

11, A. M.—Massachusetts Congregational Charitable society, (business meeting,) in the Library Room of Rev. Dr. Frothingham, Chauncy Place.

3, P. M.—American Peace Society, at Marlboro' Chapel. Report, and an Address by Samuel E. Coues, Esq., of Portsmouth, N. H., President of the Society. Meeting for business at the same place, after public services.

4, P. M.—Massachusetts Bible Society, Central Church, Winter Street. Report and Addresses. Meeting for business, in the upper lecture-room of the church, at 3, P. M.

7 1-2, P. M.—American Education Society, at Park Street Church. Report and Addresses.

TUESDAY.

11, A. M. Society for promoting Christian knowledge, piety and charity, at the house of Rev. Mr. Greenwood, Temple Place.

11, A. M. Prison Discipline Society; public meeting at Park St. Church. Report and Addresses.

7 1-2, P. M. American Unitarian Association—annual meeting at Federal St. Church. Meeting for business at 6, in Berry St. Vestry.

7 1-2, P. M. Mass. Temperance Union, at the Odeon. Report and Addresses. Business meeting at 7 P. M. in the Saloon.

WEDNESDAY.

8, A. M. Annual Meeting of Ministerial Conference in Berry street, at Berry street Vestry.

10 1-2, A. M. Evangelical Missionary Society, Annual meeting, at the office of Hon. P. O. Thacher, Court st.

5, P. M. Convention of Congregational Ministers, for business, at the Room over the Supreme Court Room, Court street.

7 1-2 P. M. Sunday School society, at Federal street Church.

THURSDAY.

11 A. M. Annual Sermon before Convention of Congregational Ministers, by Rev. M. P. Braman, of Danvers, in Brattle st. Church.

CONVENTION OF CONGREGATIONAL MINISTERS.

The Convention of the Congregational Ministers of Massachusetts, will meet in the Supreme Court Room, Boston, on Wednesday, May 25th, at 5 o'clock, P. M.

The Annual Sermon will be preached on Thursday, (26th,) by Rev. Milton P. Braman, of Danvers, in the Brattle Street Meeting House, at 11, A. M.

N. Adams, *Scribe of Convention.*

SUNDAY SCHOOL SOCIETY.

The Anniversary Meeting of the Sunday School Society, will be held at Rev. Mr. Gannett's Church, on Wednesday evening, the 25th inst.

The Corresponding Secretary will present his Annual Report—and the meeting will then be addressed by several other Gentlemen.

The singing will be performed by children from some of the Sunday Schools.

All interested in Sunday Schools are respectfully invited to attend.

Services to commence at 7 1-2 o'clock.

S. G. Simpkins, *Recording Sec'ry.*

CONGREGATIONAL CHARITABLE SOCIETY.

The Annual Meeting of this Society will be holden on Monday next, May 23d, at 11 o'clock, in the Library of Rev. Dr. Frothingham, Chauncy Place.

Francis Parkman, *Secretary.*

MASS. EVANGELICAL MISSIONARY SOCIETY.

The Annual Meeting will be at the Office of Hon. P. O. Thacher, in Court Street, opposite the Court House, at 10 1-2 A. M.

The Trustees are requested to meet at the same place at 10.

Chandler Robbins, *Secretary.*

EVANGELICAL MISSIONARY SOCIETY.

The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of Twenty Dollars, from the Ladies of the Frst Parish in Beverly, to constitute their Pastor, Rev. Mr. Thayer, a Life Member, and also of Twenty Five Dollars, from the West Parish Sewing Society.

SUNDAY SCHOOLS.

All interested in Sunday Schools (whether in the City or Country,) are respectfully invited to send any communication to the Sunday School Society—in answer to the question 'What appears to be most wanted to increase the usefulness and improve the condition of our Sunday Schools?'

Superintendents and Teachers are particularly invited to give this subject their consideration and to send any communication to R. C. Waterston.

Corresponding Secretary of the S. S. Society.

The Sunday School Society would also take this opportunity of inviting all interested in Sunday Schools at a distance, to be present at their annual meeting, to be holden in the Rev. Mr. Gannett's Church on Wednesday evening of the Anniversary week.

UNION PASTORAL ASSOCIATION.

The Union Pastoral Association will meet at Rev. N. S. Folsom's, in Haverhill on Monday, May 23d, at 11 o'clock.

Samuel Osgood, *Secretary.*

N. B. The change of time has been made for the accommodation of members wishing to be in Boston, during the week of Anniversaries.

*** A Meeting of the Society, for Promoting Christian Knowledge, Piety and Charity, will be held on Tuesday next, at the House of the Secretary, in Temple Place, at 11, A. M.

F. W. P. Greenwood, *Secretary.*

AMERICAN UNITARIAN ASSOCIATION.

Associations, Auxiliary to the American Unitarian Association, are requested to make their Annual payments to the Treasurer, Henry Rice, Esq., by the 10th of the month, or as soon after as practicable.

Charles Briggs, *Gen. Sec. A. U. A.*

BERRY STREET CONFERENCE.

The B. S. Conference will meet in the Vestry of Rev. Mr. Gannett's Church, on Wednesday, at 8, A. M.

Chandler Robbins, *Scribe.*

AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of the American Unitarian Association, will be held on Tuesday evening, the 24th instant.

The meeting for business will be in the Berry Street Vestry, at 1-2 past 6 o'clock; and the public meeting in the Federal Street Church, at 1-2 past 7 o'clock.

An Address will be delivered by Hon. Stephen C. Phillips, of Salem.

Charles Briggs, *Gen. Sec. A. U. A.*

AMERICAN PEACE SOCIETY.

The American Peace Society will hold its next anniversary meeting at the Marlboro' Chapel in Boston, on Monday the 23d inst at 3 o'clock, P. M., when the annual Report will be presented and an Address delivered by the President, Samuel E. Coues, Esq., of Portsmouth, N. H. Members of the Society, and other friends of peace of both sexes, are respectfully invited to attend.

The meeting for the choice of officers, and other business will be held at the same place, immediately after the close of the public services. By order.

Lewis S. Stoddard, *Re'g. Sec'y.*

Massachusetts Temperance Union, Tuesday evening at the Odeon at 7 1-2 o'clock. Report and addresses—Business meeting at the Saloon at 7 1-2.

The annual meeting of the Massachusetts Bible Society, will be held in the Central Church, Winter street, on Monday afternoon at 4 o'clock. The business meeting will be attended in the upper vestry of the church, at 3 o'clock P. M.

G. W. Blagden, *Rec. Sec'y.*

GENERAL INTELLIGENCE.

Rhode Island Difficulties. The city of Providence has been a scene of great and distressing excitement, during most of the week past. The new Constitution party, or 'Suffrage' party, as they are called, have proceeded to great lengths since the return of Mr Dorr, the Governor elect of that party, from Washington. They have armed themselves, and declared they would resist any further arrests. They have even attempted to take the Arsenal. It is stated that Mr Dorr ordered his troops to fire on the guard of the Arsenal, but it seems they had the discretion and humanity to forbear. They finally retreated without any contest. At one period on Tuesday, the aspect of things was threatening. A large part of the citizens were in arms. The 'Suffrage' party had five cannon and a large assemblage of people armed; and on the other part, Gov. King and the regular State and city authorities, were in strong force. For some time a bloody contest was confidently expected But better counsels seem to have prevailed. The mass of the Suffrage party, have shown themselves more discreet and better men than their leaders.

It appears that the revolutionary project is finally abandoned. Mr Dorr has withdrawn, it is not known where. A large party is in pursuit of him, and the influential persons among his party who remained advised their men to leave the ground peaceably, and return to their homes, and most of them have done so. On the forenoon of Wednesday the following handdill was published. It speaks for itself.

Resignation of all the Officers under the People's Constitution.

We, the undersigned, elected Senators and Representatives to the General Assembly and to other offices under the Peoples' Constitution not having in accepting those offices, contemplated carrying the Constitution into effect against the power of the General Government of the United States, which has been called upon to act against us, and which the President has signified his intentions to grant.

Therefore, in consideration of the evils which we think must ensue to our common country from our engaging in a contest with the General Government, although we cannot surrender, nor have altered our views of the right of the people to form and establish a government in the manner in which the Constitution of this State has been framed, and entertaining these views, and first protesting against the course which the President has taken in regard to the controversy between the old and the new government of this State, as being against the fundamental rights of the people of this State, and of the United States, we feel constrained to decline acting further in the several offices to which we have been elected, and which therefore we hereby resign. Neither can we, nor have we, countenanced, in any manner, the late movement of the Governor elected under the People's Constitution, but in every way have endeavored to counteract and prevent so deplorable an act, and one so destructive to the cause in which we have been engaged.

Hezekiah Willard,	Eli Brown,
Benjamin Arnold, Jr.	Welcome Angell,
Wm. M. Webster,	John A. Howland,
Frederick L. Beckford,	William Coleman,
Samuel H. Wales,	J. F. B. Flagg,
	Perez Simmons.

Quarter past eleven.

Loss of the Brunswick.—It is feared some disaster has happened to the ship Brunswick, Captain McManus, from Liverpool bound to this City. She cleared on the 2d April, and probably sailed on the 4th. On the 11th, a board was picked up off Shoeburg, with the words—'For New-York, ship Brunswick, goods and passengers' on it, and off Pan Shoals, chairs, tables, &c., were seen floating about. It is supposed she must have gone to pieces on the night of the 8th.

Lead of Iowa.—The Iowa City Standard says that a lead mine has been discovered in Johnson county, in that territory. The discovery was made by Mr. Jesse McCurt, on the banks of Iowa River, about nine miles above Iowa City. He found a load of lead fifteen inches thick by digging fourteen feet below the surface. 'The Standard considers the discovery a very important one for that region

The Smithsonian Legacy.—The plan of uniting the institution which is to be established upon the Smithsonian fund with the National Institution already started at Washington, seems to gain general favor The venerable Peter S. Duponceau, of Philadelphia, in a letter recently published, approves highly of the proposed junction. It appears that by the terms and conditions of the proposed legacy the name of the testator is to be associated with the institution.

Power of the General Government to regard to Slavery.—The position assumed by Mr. Adams, in relation to the power of the General Government to abolish slavery in a certain contingency, deserves careful consideration. The question should be understood; for the circumstances may occur. Mr. Adams said:—

It has been my effort, as far as was in my power, to avoid any allusion whatever to that question, which the gentleman from Virginia tells us that the most lamb-like disposition in the South never can approach without anger and indignation. Sir, that is my sorrow. We cannot touch that subject without raising, throughout the whole South, a mass of violence and passion, with which one might as well reason as with a hurricane That I know is the fact in the South, and that is the fact in this House. And it is the reason why members from a free State are silenced as soon as they rise on this floor; why they are pronounced out of order; made to sit down; and, if they proceed, are censured and expelled. But, in behalf of the South, and Southern institutions, a man may get up in this House and expatiate for weeks together. On this point I do complain; and I must say, I have been rather disappointed that I have not been put down already, as speaking out of order. What I say is involuntary, because the subject has been brought into the House from another quarter, as the gentleman himself admits. I would leave that institution to the exclusive consideration and management of the States more peculiarly interested in it, just as long as they can keep it within their own bounds. So far I admit that Congress has no power to meddle with it. As long as they do not step out of their own bounds and do not put the question to the people of the United States, whose peace, happiness and welfare are all at stake, so long will I agree to leave them to themselves. But when a member from a free State brings forward certain resolutions, for which, instead of reasoning to disprove his positions, you vote a censure upon him, and that without a hearing, it is quite another affair. At the time this was done, I said that, as far as I could understand the resolutions proposed by the gentleman from Ohio, (Mr. Giddings,) there were some of them for which I was ready to vote, and some which I must vote against; and I will now tell this House, my constituents, and the world of mankind, that the resolution against which I would have voted, was that in which he declares that what are called the slave States have the exclusive right of consultation on the subject of slavery. For that resolution I never would vote; because I believe that it is not just, and does not contain constitutional doctrine. So long as the slave States are able to sustain their institutions without going abroad, or calling upon other parts of the Union to aid them, or act on the subject, so long I will content never to interfere. I have said this, and I repeat it; but if they come to the free States, and say to them, you must help us to keep down our slaves, you must aid us in an insurrection and a civil war; then I say that with that call comes a full and plenary power to this House and to the Senate over the whole subject. It is a war power. I say it is a war power; and when our country is actually in war, whether it be a war of invasion, or a war of insurrection, Congress has no power to carry on the war, and must carry it on according to the laws of war; and by the laws of war an invaded country has all its laws and municipal institutions swept by the board, and martial law takes the place of them.

Let the people of my State be told—a State whose soil tolerates not the foot of a slave—that they are bound by the Constitution to a long and toilsome march under burning suns, and a deadly southern clime, for the suppression of a servile war; that they are bound to leave their bodies to rot upon the lands of Carolina—leave their wives widows, and their children orphans; that those who cannot march are bound to pour out their treasures, while their sons and brothers are pouring out their blood, to suppress a servile, combined with a civil or a foreign war, and yet that there exists no power, beyond the limits of the slave State where such war is raging, to emancipate the slaves! I am open to conviction, but till that conviction comes I put it forth, not as a dictate of feeling, but as a settled maxim of the laws of nations, that in such a case the military supersedes the civil power; and on this account I should have been obliged to vote, as I have said, against one of the resolutions of my excellent friend from Ohio, (Mr. Giddings,) or should at least have required that it be amended in conformity with the Constitution of the United States.

East India Cotton.—We have, at different times referred to the subject of the culture of Cotton in the East Indies. It is generally known that the East India Company have been making an experiment, by the aid of American laborers, or overseers, in the business of raising cotton from the best kinds of seed obtained in this country. For a time the enterprise was spoken of in very encouraging terms. Of late, however, we find the news papers pronouncing it a failure. But, for ourselves, after considerable attention in comparing the different accounts, we are satisfied that it is not a failure. Though the particular engagements between the American overseers and the East India Co. are broken up, and their project under that contract may have failed of success, yet this does not prove its impracticability; it does not prove, indeed that it may not be early and easily successful. The very men, in fact, who have come back with complaints, admit that under other circumstances, the raising of cotton is feasible, and may succeed well. They broke off their contract and returned home because not allowed to proceed in their own way. But the failure of this particular scheme, we are told, is an insignificant matter compared with other schemes that are in operation. The London Times says:—

'Some interesting statements relative to a similar attempt to improve this article in other provinces, by the introduction of seed from the United Staes, are given in the Calcutta papers. The first report relates to Mexican seed, sown in the Allyghur district, and which appears to have failed owing to the dry season, and the destruction of the plants by the white ants. The plants at first showed well and promised a good crop; but, for the reason above stated, the produce was very small. The indigenous cotton yielded a good crop; and hence it is concluded that this particular district is favorable to the growth of foreign seed.

'In the Doab the result appears to have been very different. In many of the districts it is stated the Mexican cotton will answer extremely well, and in the ensuing season planting will be carried on, on a sufficiently large scale to test the practicability of permanently improving the article.

'The great objection here to East India cotton, and especially to Bengal, has hitherto been the imperfect manner in which the seed had been separated from the pods, and the shortness of the staple. Efforts have been making during a series of years past to overcome these difficulties, and although the object has been only partially attained, the consumption has risen from thirty-four millions of pounds in 1837 to nearly sixty millions in 1841; while American in the same period has increased only from three hundred and nine millions to three hundred and fifty-three millions; the increase in the consumption of all descriptions in the four years having been sixty millions of which East India has twenty-five, or nearly one-half.'

Make Home Happy.—It is a duty devolving upon every member of a family, to endeavor to make all belonging to it happy. This may, with a little pleasant exertion, be done. Let every one contribute something toward improving the grounds belonging to their house. If the house is old and uncomfortable, let each exert himself to render it better and more pleasant. If it is good and pleasant, let each strive further to adorn it. Let flowering shrubs and trees be planted, vines and woodbines be trailed around the windows and door; add interesting volumes to the family library; little articles to replace those which are fast wearing out; wait upon, and anticipate the wants of each; and ever have a pleasant smile for all and each.

Make home happy! Parents ought to teach this lesson in the nursery, and by the fire-side; give it the weight of their precept and example. If they would, ours would be a happy and more virtuous country. Drunkenness, profanity and other disgusting vices, would die away; they could not live in the influence of a lovely and refined home.

Does one think, 'I am poor and have to work hard to get enough to sustain life, and cannot find time to spend in making our old house attractive.' Think again! Is there not some time every day which you spend in idleness or smoking, or mere listlessness, which might be spent about your homes? 'Flowers are God's smiles,' said Wilberforce and they are as beautiful beside the cottage as the palace, and may be enjoyed by the inhabitants of the one as well as the other. There are but few homes in the country which might not be made more beautiful and attractive, not to strangers only but to inmates. Let every one study then, and work, to make whatever place they may be in, so attractive, that the hearts of the absent ones should go back to it as the dove did to the ark of Noah.

Mission to the Mahomedans.—Under this title the Witness and Advocate, of this city, publish an extract on the subject, from a letter of Rev. C Richmond. From this we quote the following passage.

The day will come when a mission to the Mahommedans will not be counted a visionary undertaking; and when all will acknowledge what I now know, that they are eminently accessible. The Chinese bar their cities, their houses and their hearts against us, yet we send them missionaries! The climate of Africa destroys the brave soldiers of the cross, who dare to venture their lives upon her sun-parched shores; yet others follow and leave their bodies in the trenches where the leaders fell; but the victims of the false prophet, with every desire to learn to read the New Testament, and to dispute on the merits of Islamism and Christianity, must be entirely overlooked, or all attempt for their conversation rewarded with a smile, and the friends of the enterprize handed as enthusiastic visionaries. Yet they possess, at this moment, the most fertile, as well as the most sacred portions of the earth. The sun shines on no fairer city than Constantinople, and his beams which fall upon the chiefest of her mosques, alas! are reflected from that most ancient and venerated of Christian temples which imperial piety raised to God?'

If Episcopalians, or any advocates of the doctrine of the Trinity can view a mission to the Mahommedans as a project promising success,—how much more may it be so considered by Unitarians, who may go to them with the important advantage of not having to overcome these strong and long cherished objections to a doctrine of the trinity?

Cuba.—We some time since spoke of the suppression of the Monasteries in the Island of Cuba. We give now from the Globe the following full and particular statement of the event.

On the 9th Dec. 1841, the Intendente published an order for the suppression of eleven of the nineteen monasteries existing in the island, and sequestration, for the benefit of the state, of the entire church property, (excepting that of the nunneries,) amounting to several millions. For the support of the monks, he has assigned them a small pension, and also a fixed sum to be paid annually by the state to different churches for the maintenance of religious worship. The begging orders are prohibited asking alms in the streets, as they would thereby have an advantage over the other orders, whose property have been sequestrated. Those monks who secularize are to have a pension one-fourth greater than those who retain their habit. All the sacred vessels are to be distributed among the poor churches. This measure is looked upon as very beneficial to the island, as this class of priests were like a wen upon our society. Possessed of immense wealth, and great influence, they were capable of the basest actions, and were great formenters of vice in all its shapes. Of these nineteen convents, seven are in Havanna, containing 134 monks and novices. But three convents are left, and as their rents are taken away, most of the monks, and all the novices, will secularize.

Mexico.—The following paragraph is given in the New York Tribune as an extract of a letter dated Mexico April 8th 1842.

'The continuance of the present dynasty in Mexico I think is assured until the meeting of the Congress in June next, for the concocting of a new Constitution. All the elections throughout the Republic have gone against Santa Ana's party; and the consequence will be a dreadful strife between the Executive and this body. The President has the army, and the Congress the people on their side, and it is difficult to foresee the issue; though many of the popular leaders of the Federal party (i. e. the party in favor of the Constitution of 1824, which resembles our own) imagine that a total anarchy will ensue, resulting finally in the success of an entire popular government, as opposed to a strong central one.'

MARRIAGES.

In this city, on Wednesday evening, by Rev. Chandler Robins, Mr. William Swinson to Miss Lydia L., daughter of Noah Lincoln, Esq, all of Boston.

In this city, by Rev Mr Holman, Mr John Bragdon, to Miss Lucy Bragdon, both of Kennebunk.

At Medford on the 17th inst, by Rev Mr Stetson, Mr David Austin, of the firm of Austin, & Rice, of this city, to Miss Almira, daughter of Deu Nathan Adams, of M.

In Keene, N. H. on Tuesday morning last, at the Unitarian Church, by Rev Mr Livermore, Aaron Appleton, Esq, to Miss Kesiah Bixby, both of K; Mr Sylvester Brigham to Miss Mary Bingham, both of Fitzwilliam; Mr Jedediah T. Collins to Miss Martha Sargent, both of Marlborough.

In Burlington, by Rev Samuel Sewall, Mr Mason B. Wyman, of Woburn, to Miss Hannah B. Walker, of the former place.

Plymouth, by Rev Mr Briggs, Mr Ignatius Pierce to Miss Maria S Atwood.

In New York, by Rev Mr Bellows, Parke Goodwin Esq, to Fanny, eldest daughter of William C. Bryant, Esq.

DEATHS.

In this city May 3, suddenly, Mrs Mary E. wife of Capt Allen H. Knowles, 27.

In this city, 14th inst, of consumption, Ann Elizabeth, only child of J. E. Sawyer, 4mos 4days.

At Charlestown on the 15th inst. James D, only son of Josiah Bradbury, 5 yrs 1 mo.

At East Cambridge, 13th inst. Alexander Whitney, Esq. 32, a graduate of Harvard University.

At West Cambridge, 13th inst, Philip Winslow, aged 4 yrs 10 mos, and James Henry, aged 1 year 8 mos—children of Philip B. and Rebecca C. Fessenden.

At Watertown, on Saturday last, James H. Blake, 51.

At Hingham, on Friday evening last, John Kingman, Esq, Postmaster of that town.

At Saugus, Mr Daniel Bordman, aged 74.

At St John, N B, 5th inst, Elizabeth, relict of the late David Knight, of Gloucester, Mass., 73 years.

NEW BOOKS.—Borrow's Gypsies—This day received by TICKNOR, Agent, corner of Washington and School st. The Zincali; or an account of the Gypsies of Spain, with an original collection of their Songs and Poetry, by George Borrow, late Agent of the Bible and Foreign Bible Society in Spain—also recieved as above. The Crisis of Heaven's Love and Earth's Hate, in the trial and crucifixion of the Lord Jesus Christ; by Enoch Mack.

Periodicals for April, already received—The Lady's Book; Graham's Magazine; The Dial. my 21

ENGLISH STATIONARY. Drawing Paper; Bristol Board; Rhoade's Lead Pencils; Pink Saucers; Morris's Water Colors, warranted of a superior quality, Letter and Note Paper, Jone's Carmination Sealing Wax; Wafers; blue and black Writing Inks; Miller's Quills; Steel Pens, and Portfolios: for sale on the most favorable terms, at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. my 21

HOGARTH, London edition, 1841, for sale by TICKNOR, corner of Washington and School street. The works of William Hogarth, containing 159 engravings, by Cooke and Davenport, with descriptions, in which are pointed out many beauties that have hitherto escaped notice, with a comment on their moral tendency, by the Rev. John Trosler, a new edition revised and corrected. m21

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All who are so disposed are requested to make use of this room at their pleasure, during their stay in the city. Entrance 118 Washington street, second store north of Water st. WM. CROSBY & CO.

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THE next Term of this Institution will commence June 7th. Tuition in English, $4. Language, $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach things and not words merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state the facts:

1st, That he has been employed by the same Board of Trustees 9 years, and each year with increasing patronage.

2d, That Teachers, fitted at this school, have, almost without exception, been employed successive seasons in the districts in which they first taught.

3d, That no one has been offered as prepared for College and rejected. The requisitions for admission to this school are good moral character. Instruction will be given on the Piano by Mrs. Delia E. Hamlin, an accomplished Teacher. Terms, $7 for 24 lessons.

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May 21. 3w

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The stock consists of about 50 Piano Fortes, of prices varying from $225 to 500. Catalogues will be ready and the Instruments may be examined three days before the sale.

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POETRY.

For the Register and Observer.

A SEASON FOR ALL THINGS.

There is a time for tears!
When shadows close around our earthly way;
When in our lonely path no star appears
To lure us onward with celestial ray.
When the last gleam of day
Fades like the twilight deepening into eve,
And leaves us o'er the wreck of bliss to grieve.

There is a time for smiles!
When joy is round us with its lulling tone;
When music sweet, the gliding hour beguiles,
And gladness neath our bounding feet is strown.
When hope that brightly shone
Wreathing, with sunlight gay, our childhood's brow,
Blooms in fruition on our bosoms now.

There is a time for thought!
Amid the silence of some hallowed spot:
When the mind's cells with treasure gems—are fraught,
And the worlds toils and tumults are forgot:
When we remember not
The cares that brood around our weary path,
Nor heed the mists that cloud our sunlit hearth.

There is a time for prayer!
When dark temptations lurk above our head:
When on our souls a breath of sorrow's air,
Like the drear night-shade on our path is shed.
When Faith's clear star, that led
The spirit joyous on its homeward way,
Flickers and trembles like the meteor's ray.

There is a time for sleep!
When wearied nature seeks the couch of peace:
When midnight's curtain, tranquil, calm and deep,
Gives to the toil of day a sweet release:
When care and tumult cease,
And balm distils upon the fainting frame,
Sweet as the fragrance that from Gilead came.

There is a time to wake!
To rouse the spirit from its nerveless thrall;
To gird the soul for battle, and to take
The sword of victory at the trumpet's call.
Content to stand or fall,
Clad in the panoply of truth and love,
With the cross'd banner pointing us above.

There is a time to die!
When Faith's mild conflict hasteth to a close:
When on his shield the hurelled saint doth lie,
Waiting the summons to his last repose.
When from the doubts and woes
That guard like sentinels the pilgrim's way,
He boundeth onward unto perfect day.

And oh, that hour were sweet,
If it but find us ready to be gone:
With lamps all trimmed and firmly sandal'd feet,
And lyre attuned to catch the seraph's song.
Then, though the way be long,
And the wave dark, and tempests round us sweep,
Jesus will guide us o'er the stormy deep.

Waltham. L. B. T.

For the Register and Observer.

'Seekest thou rest oh immortal?
The bliss of a spirit is in action.'

Sadness my spirit weighed;
A heavy load of hopes and fears,
The harvesting of many years—
My weary soul dismayed.

Through earth I sought for rest;
Peace to the soul's tumultuous strife,
Peace for the ever struggling life;
But all in vain my guest.

Each pleasure left a pain,—
In idleness was no repose;
The ever active spirit knows
No earthly binding chain.

To Nature, then I turned,
Whoever, with a kindly smile,
Did bless my humble worship, while
The ways of men I spurned.

By day, by mystic night,
In silent wood, by rippling rill,
I sought the secret of her will,
And she made darkness light.

Unto my wondering heart,
Lessons of faith and love she taught;
A meaning, with deep wisdom fraught,
I saw in every part.

In *action* is true *rest*,—
The man who, with a fearless heart,
In life's great work performs his part,
Of all, is only blest.

Obey then duty's call,
To her stern guidance, trusting yield,
And she shall be a magic shield,
When dangers on thee fall.

Work, while this life is given,—
Press onward to the glorious prize,
And seek, beyond the changing skies,
Eternal rest in Heaven.

Worcester, May 10, 1842.

MISCELLANEOUS.

MARYLAND COLONY AT CAPE PALMAS.

The settlement of the Maryland-Colonization Society, at Cape Palmas, was the last which we visited on the western coast of Africa. This cape projects about three fourths of a mile into the sea, is 120 feet high, with an undulating surface on the top, not rocky, and apparently fertile. The edges on both sides, however, are covered with large rocks, and the inner part of the cape, which is occupied by the native village of Cape Town, is wholly of solid rock. This village covers about two acres, and has 1,500 inhabitants. Back from the beach, towards the interior, there is a gradual rise of ground, and the lofty forest trees have the same dark, rich, luxuriant foliage which is seen everywhere along the coast. The town, on the summit of the cape, in which are the agency-house and other public buildings, is called Harper; while on a fine level spot of ground, half a mile or more from this point, is the town of Latrobe, extending to the sea on the southern side of the cape. These places bear the names of two distinguished citizens of Maryland, who were among the earliest, ablest, and most efficient friends and advocates of African colonization. One of them has been called from the scenes of his earthly labors, leaving behind him a high reputation for benevolence and philanthropy; while the other, in the full vigor of manhood, is devoting the best energies of his gifted mind and his warm and generous heart to the advancement of that noble cause, which he so early espoused, and which owes so much of its success to his active and perservering efforts for its promotion.

The Maryland colony was founded with the avowed object of entirely freeing the State, from whence its emigrants come, from the evils of slavery; and, with this understanding, received a grant of $200,000 from the Legislature of Maryland. When we were there, it had been in operation three years, and contained 190 inhabitants. There were forty-seven farms, of five acres each, under cultivation; and besides having commenced a public model-farm of fifty acres, the colonists had made five miles of road in the interior, and prepared houses for the accommodation of 200 more emigrants. This colony was founded on the principle of the entire exclusion of ardent spirits; and all trade with the natives is in the hands of the colonial agent, and is carried on for the benefit of the colonial treasury. At Bassa Cove, besides the government store, a few individuals of standing and character are licensed to trade. The object of these restrictions is to check the rage for speculation, which, in the older settlements, has seriously retarded advancement in agriculture and the useful arts. It was also found, that some of the colonists who resided or travelled among the natives in the interior, for the purposes of trade, brought great discredit upon the colony, as well by the gross frauds which they practised upon the ignorant natives, as by their too ready compliance with the corrupt and licentious habits of savage and barbarous life. Hence it has been thought advisable, in the more recent colonies, to confine the trade with the natives to the hands of a few honest and responsible men; while, at the same time, the colonists are able to obtain such articles as they wish, much cheaper than they could do, were the business of retailing in the hands of a large number of petty dealers.

Another error, from which the older colonies have suffered, but against which that at Cape Palmas has been secured, was sending forth indiscriminately, as emigrants, all who were willing to go, without regard to age or sex, or ability by their own efforts to support themselves and those dependent on them. It is a well-known fact, that on many plantations in the southern United States, not more than one third or one fourth of the slaves are, by their labor, a source of profit to their owners; the rest being either too old or too young to do much for their own support. Now it is obvious, at a single glance, that such a community, with a large proportion of women and children, would be but poorly fitted to act as pioneers in a new settlement, where, in addition to the trial of the constitution by sea-sickness and other exposures of a voyage, together with that of a change of climate, there is also much severe and trying labor demanded in clearing up the dense and lofty forest, in subduing and keeping in subjection the wild and rank luxuriance of the soil, and in erecting suitable dwellings, as well for themselves as for those who might come after them. It were, indeed, almost an act of cruelty, to subject either the aged and infirm, or weak and defenceless females, to such severe trials; while, on the other hand, it is a matter of policy, so far as preventing the increase of the colored race in our own country is concerned, to remove those who are of such an age as to add most rapidly to this class of our population. Children of such parents, too, if born in Africa, will be much better adapted to the peculiar climate of that country than those who even at an early age remove thither. Hence it is, that at Monrovia, with a population of six or eight hundred inhabitants, there may now be seen a hundred fine healthy boys, children of the colonists, engaged in their evening gambols in the streets.

In accordance with the views just stated, more than half of the adults in the colony at Cape Palmas when we were there, were strong, able-bodied men. The result of this, together with the fact, that the colonists have devoted themselves entirely to agriculture and public improvements, to the neglect of trade, has been a thorough cultivation of the soil, and a degree of advancement and of solid prosperity, such as the most sanguine friends of the colony could, at its commencement, have hardly anticipated. And here the remark is obvious, that the more efficient, intelligent, and virtuous the first founders of a colony are, the sooner will it be prepared safely to receive all, of every class, who may wish to connect themselves with it. Nor can we too highly commend those planters at the South, who, in opposition alike to the weak and misguided zeal of one portion of their fellow-citizens, and the sensitive jealousy and headlong, overbearing rashness of another, are engaged in active and efficient efforts to educate their slaves, with a view to their becoming, in the end, useful, intelligent, and virtuous citizens of Africa.

The fact, that a large and ontinually increasing proportion of those sent to Liberia, have been slaves, who were emancipated for this very purpose, has awakened extensively, at the South, a spirit of reflection and inquiry as to the whole subject of slavery; and at the same time, has opened a safe, kind, and efficient way of acting on the minds of slaveholders themselves. Thus, both directly and indirectly, have benevolent efforts in this cause done much to shed the light of hope on the future prospects of the sons of bondage in our midst.

Many have given up all their slaves, to the value of thousands of dollars, and furnished them with the means of a comfortable settlement on the shores of Liberia; while at the same time it is, and long has been true, that greater numbers of emancipated slaves have been offered as emigrants than there have been means for transporting. The number of intelligent free people of color who have emigrated from the Southern States, has also been increasing for a few years past; and some of these, before removing there, have gone and examined for themselves the condition and prospects of the colony, and have then returned and taken out their families with them. Much pains has been taken to prejudice the minds of the free people of color in our land against the plan of emigrating to Africa; and, in doing this, not only have frightful stories of death by starvation and disease been fabricated and widely circulated, but many have been induced to believe that there is no such place as Liberia, and that those who are carried from this country are taken to some foreign land and sold as slaves. These groundless prejudices, however, are rapidly fleeing away before the light of truth; so that, in a recent expedition from Maryland to Cape Palmas, 150 free people of color offered themselves as emigrants; of whom, but 80 could then be furnished with the means of transportation. As colored persons at the South often hold stations of trust in stores and on plantations, and are thus trained to regular business habits, it is not strange that many of the most intelligent, wealthy, and useful of the colonists of Liberia, have come from the slaveholding States.

The Maryland Society, at first, purchased at Cape Palmas, a territory o about twenty square miles, containing a native population of 3,000 or 4,000 souls. Two years afterwards, however, they held deeds from the natives of a tract of country, of from 600 to 800 square miles in extent, including the dominions of nine kings, who were bound to the colony by a league offensive and defensive. This territory extends along both sides of the Cavally river, from the ocean to the town of Netea, thirty miles from its mouth. This region of country is said to be of inexhaustible fertility, beautiful in the extreme in appearance, and thickly peopled by a population on good terms with the colonists, and anxious to enter into treaties with them, for the purpose of having schools established among them, and enjoying the benefits of trade with the colony.

Directly on the coast, in the vicinity of Cape Palmas, and within an extent of twenty miles, there is a native population of 25,000, all of one tribe and speaking the same language, while the arc of a circle extending fifty miles inland from the Cape, would embrace 60,000 or 70,000 natives, all of whom are desirous of the advantages of colonial trade, and the benefits of civilization and Christianity. The treaties made with the natives, secure to them a free trade with the colony; protection from the incursions of surrounding tribes; freedom from the evils of the slave-trade, with the obligation on their part to furnish no supplies of rice or other provisions for slave-ships; and to deliver up for punishment those of their own number, who may in any way be engaged in the slave-trade; and the establishment of schools among them, as soon as practicable.

Efforts were made at an early period, by the colonial government, for the suppression of theft, and other vices which were very prevalent among the natives. At first, the tribe to which the thieves belonged, were compelled to make restitution for stolen articles, but as difficulties arose from this course, King Freeman, the native chief in the immediate vicinity of the colony, sent one of his head men to the United States, to see if all that was told them with regard to America were true, and, if so, to bring back with him a code of laws from the Maryland Society, for the government of his tribe. This messenger, with whom we met after his return, was a very shrewd and intelligent man. He was much pleased with his visit to our country, and as, on one occasion, he stood on the lofty monument which overlooks the city of Baltimore, gazing with astonishment on the dense and massive structures below,—on the ships and steamboats, which were speeding their way over the ocean,—the long train of cars, which, as if moved by some unseen spirit, were flying with wings of fire along their iron tracks, and the thousand other mysterious results of human power, as aided by science and the arts;—as all these mighty wonders broke in upon the darkness of his savage mind, he exclaimed, in the broken English which he used, 'Man no make him; God make him.'

The code of laws which he wished, was drawn up and explained to him, and though at first he objected to the law forbidding polygamy, on the ground that he had four wives, and that if he turned off part of them they must suffer for want of food, still, he at length approved of it, as a good law for those who were yet unmarried. On his return, these laws were approved by the king; and, as enforced by justices of the peace and constables, chosen both from the natives and the colonists, they have almost entirely suppressed, among his subjects, theft and other troublesome vices, to which they were formerly addicted.

A brother of King Freeman, who came off with his majesty to visit our ship, was pointed out to me as a man of superior talents; and his high massive forehead, and large well-formed head, presented no unworthy model for the demonstrations of a phrenologist. At a single sitting, he learned the English alphabet, and in three weeks had read, and was familiar with, the code of laws referred to above, and thenceforth was constantly consulted by his tribe on all legal questions which arose among them. Mr. Wilson, speaking of the condition of the mission schools under his care at the time we were in Africa, says, 'We have now about 100 children under instruction. Their progress is most satisfactory. We should have a large adult class, if we were able to teach it, and although I have declined it for the present, I have been constrained, by the importunity of two men, to take them into my study. One of these, is the brother of King Freeman, and a very influential man with his people, and decidedly the most talented native I have ever known. The other is the man who recently visited Baltimore. Of the former, I have high hopes of usefulness. His progress in learning, thus far, is unequalled by any thing I have ever known, either in America or Africa.' The fact, that this man has since become an enlightened and consistent member of the Christian church, is one of much interest to the benevolent mind.

King Freeman came off to visit our ship in a large war canoe, with the colonial flag flying, and attended by a number of his head men. He was much astonished, on beholding the big guns, and the drilling of the marines, though at the time, like other great men, he strove to conceal his emotions for fear of lowering his dignity, or of being thought ignorant of the wonders of the world. The colonial agent stated that afterward, when describing what he saw, the cold sweat stood on his brow, and as our ship was much larger than any he had seen before, it gave him greatly enlarged ideas of our national power and greatness. The effect of such an exhibition is to lead the native tribes to be anxious to enter into treaties of alliance with the colonists, as a means of protection, and for purposes of trade, and also, through fear of the consequences, to restrain them from violating such treaties as already exist.

King Freeman is apparently about sixty years of age, of a tall, athletic form, and a sedate, but intelligent expression of countenance. He wore a hat, and, like other natives, had a strip of cloth about the loins. His otherwise naked body, was wrapped in a royal robe, which truly made him the admired of all admirers. This was nothing else than a large and gorgeous calico bedquilt, in which bright scarlet was the prevailing color, and, considering the source from whence it came, he might well be proud of it; for the fair ladies of Baltimore, (and none are fairer,) had sent out this highly wrought and beautiful specimen of their handiwork, as a token of their esteem for his sable majesty, in having so kindly furnished an asylum and a resting-place for the sons of bondage, who had gone forth from their midst. Still, as he gathered up its ample folds around him, and as it dropped from his shoulders, released now this hand and then the other to replace it, or was aided by his followers in supporting and adjusting it, it cannot be denied that his appearance was somewhat ludicrous. As his bare black legs were seen beneath this gaudy covering, his resemblance to a peacock was such as might readily suggest itself to the mind; nor were it strange, if the sailors, with their ready wit, and their love of fun, should suggest, that his Highness must have been either greatly in a hurry, or half seas over, when he rose in the morning, thus to mistake his bedclothes for his breeches. In the train of the king, was a specimen of female royalty, some sixteen years of age, and who, when wine was offered her, refused to taste of it, through fear of being poisoned, as this mode of disposing of obnoxious individuals is said to be quite common among the natives.

Another visiter who honored us with his presence, was King War, who is at the head of a powerful tribe about forty miles in the interior. He wore over his shoulders a calico shawl, with broad alternate stripes of red and black. The motion of the ship made him sea-sick, and there may, too, have been some whisky in the case, and so, to refresh himself, he laid down on a blanket beside one of the guns, and took a nap. Alas for royalty!

The agent or governor of the Maryland colony, Mr. J. B. Russwurm, is a man of color, having, to judge from his complexion, about equal proportions of white and black blood in his veins. He was educated at one of our northern colleges; and as at that time the efforts of the pretended friends of the colored race, rashly to force public opinion into the channel which they had marked out for it, had not, by their natural reaction, caused their rights and feelings to be less respected than before, he was treated with peculiar kindness and consideration, as well for his superior talents and acquirements, as for his peculiarly modest, amiable, and gentlemanly manners and deportment. After completing his education, he was for a time editor of an abolition paper in the city of New York, until, perceiving the evil tendency of the doctrines he had taught, he openly abjured and denounced them in his paper, became a strong and decided friend of colonization, emigrated to Africa, married there, and for ten years had been the senior member of the first commercial house at Monrovia, when he was appointed to the office which he now holds.

As both the natives and the colonists have been accustomed to regard white men with far more deference and respect than those of their own complexion, the policy of placing a colored man at the head of a colony was by some regarded as questionable; still, as it is expected that the colonists will in the end take care of themselves, it has been thought that the sooner they are trained to habits of self-government, the better. A case of serious collision between the colonists and the natives had arisen, caused by the arrest and imprisonment of one of the more aged natives, on the charge of theft. In this instance, however, the great personal influence of our missionary, Mr. Wilson, and the high veneration which the natives have for him, enabled him to restrain them from going to extremes. The colonists were thus taught a useful lesson, as to tempering energy with due discretion, in their efforts to subject to the restraints of law those untamed children of nature.

Of the beneficial influence of the kind and judicious application of legal restraints to the natives, in suppressing vice and crime among them, I have already spoken. They have also been excited to greatly increased exertion in the cultivation of the soil, from witnessing the success of the colonists, as also from the fact, that so convenient a market is opened as well for their cattle and other live stock, as for rice and other fruits of the earth. Their natural desire to obtain such articles of comfort or of luxury as they see in the possession of the colonists, also acts as a powerful stimulus to excite them to increased effort, that thus they may have the means of enjoying in some degree the blessings of civilized life.

When we were at Cape Palmas, there were missionaries from the United States of four different religious denominations, stationed there. To each of these the Maryland Society had given several acres of land, and buildings had been erected for dwelling-houses and schools, at the expense of the respective socities by which the missionaries were sent out. Those of the American Board, occupied by Mr. Wilson, consisting of a large school-house and dormitory for the scholars, are near the sea, a short distance from the cape, and were in full view from our ship. Mr. and Mrs. W. were both from the southern states, and, from their knowledge of the habits and character of the colored race, were well fitted for their field of labor. They had at that time about 100 children under their care, and six little native girls came on board our ship with them. In 1841, there was preaching at 6 stations: there were 23 church-members; 125 in the schools, and 18 missionaries and assistants, including a physician and a printer. Though their pupils are taken wild from the woods, yet Mrs. W. observed to me, that, by treating them with marked kindness and attention, she never failed strongly to attach them to her, and to bring them under her influence in the course of a single week. The whole expense of feeding and clothing these children, is about fifteen dollars a year each. They have a kind of police among themselves; so that, when one of them does wrong, he is speedily arrested by the proper officer, and brought to justice. To see a lady like Mrs. W., born to affluence, accustomed to move in the highest circles in one of our large cities, possessed of a handsome fortune, and yet among savages in a sickly clime, and far removed from all refined social intercourse of her early days, devoting her energies to the self-denying task of elevating the poor degraded African from the deep degradation of paganism,—to see such an one thus employed, presents in the strongest light the power of Christian faith, in triumphing over the selfish tendencies of our nature, giving to woman's loveliness an angel's zeal, and sending her forth, as a ministering spirit, on an errand of mercy to the lost and the perishing.—*Rockwell's Foreign Travel and Life at Sea.*

SUNDAY SICKNESS.

I suspect that there is twice as much sickness on the Sabbath as on any other day in the week; and I am quite sure that there is about as much medicine taken that day as on all the rest. These alarming facts, if they *are* facts, deserve the immediate and earnest investigation of the whole medical faculty. It cannot be owing to climate, to miasma, or to any sudden changes of temperature, because they are liable to affect the health just as much one day as another. Much less can we ascribe it to any special divine visitation, to disable people from attending public worship on the Sabbath, when they are liable to be out and attending to their secular business from Monday morning to Saturday night. This would be a reflection upon the great Lord of the Sabbath, as if he had given men one day in seven for religious duties and privileges, and then deprived them of its advantages, by shutting them up to be bled and take emetics.

As the sickness of which I am speaking prevails all over the country, so it affects all classes, though not in the same degree. The industrious hard laboring classes, are more apt to be down on the Sabbath, than the rich and fashionable. The latter cannot or will not *afford* it, as many of them want the day for riding, sailing, and visiting their friends. The laboring people in the cities, are not so liable to these periodical attacks, as those in the country; and the reason seems to be the same; they want the Sabbath for relaxation, with which the operation of active medicine would seriously interfere. It is moreover a circumstance worth noticing, that professors of religion, as a class, are less liable to Sunday sickness than any other class. I am not aware that they have better constitutions; but for the most part they are seen in the house of God on the Lord's day; if they are liable to be abroad, attending to their business on other days. Nevertheless, there are quite too many anomalous cases even among professing Christians. I think I have known some persons of considerable pretensions to piety, who, by living in the midst of the Sunday fever contagion, or from some other cause, have complained of being *poorly*, and excused themselves from attending Church, when the prospect of some little worldly gain would have worked like a charm, to throw off the symptoms, on any other day of the week.

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Cambridge, Feb. 26. tf feb 26

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